The Christian Century

PUBLISHED WEEKLY

Frats and Church Colleges
By Henry P. Van Dusen

Toward a Nonsegregated South
By Edwin L. Brook

The Uni-Uni Marriage
By Homer A. Jack

High Blows at Low Baptists
By John M. Gessell

SEPTEMBER 9, 1953

In This Issue

HENRY P. VAN DUSEN
is president of Union Theological Seminary, New York, and one of the foremost American leaders in the ecumenical movement. His books and articles have dealt with a wide range of church and theological interests, and he has probably spoken before more college gatherings than any other American churchman, unless it be Dr. Fosdick or Dr. Niebuhr. His knowledge of American colleges is encyclopedic, dating back to the days when he ranged through them as a representative of the Y.M.C.A. and the Student Christian Movement.

JOHN M. GESSELL
who replies to the article, "Low Blows at High Anglicans" by Charles R. Andrews, a recent seminary graduate, in the Century for July 29, is himself a recent graduate of the Yale Divinity School. He has been rector of Emmanuel Episcopal Church, Franklin, Va., but this week is becoming rector of Grace Church, Salem, Mass.

TOKUYA AZUMI
is a Japanese Quaker who signed the "Statement on Peace" issued by the Japanese Friends in 1951 and attended the Friends World Conference at Oxford last year. The article published is the outline of a speech delivered at the annual congress of German Quakers at Bad Pyrmont, Germany, last summer.

EDWIN L. BROOK
was born and grew up in New Orleans, and holds degrees from Tulane and Duke. He has served churches in Georgia and Louisiana and as director of youth work at the First Methodist Church, Evanston, Ill. He is now minister of the Methodist church in Marion, La., which was recently awarded second-place honors for Louisiana in the contest sponsored by Sears, Roebuck and Emory University to select the "rural church of the year" in the south.

HOMER A. JACK
is minister of the Unitarian Church, Evanston, Ill., and also holds ministerial fellowship in the Universalist Church.

Contents

EDITORIAL
Editorial Paragraphs 1011
France and the U.S.A. 1014
The Uni-Uni Marriage
(Editorial Correspondence by Homer A. Jack) . 1016

SIMEON STYLITES: Absolute Zero 1017

CONTRIBUTED ARTICLES
Fraternities and Church Colleges, by Henry Pitney Van Dusen 1018
High Blows at Low Baptists, by John M. Gessell .. 1019
The Grief of Rearmament, by Tokuya Azumi 1021
Toward a Nonsegregated South, by Edwin L. Brook 1022

BOOKS
Church, State and Freedom, by Leo Pfeffer 1024
America's Way in Church, State and Society, by Joseph Martin Dawson 1024
Books in Brief 1024

CORRESPONDENCE 1025

NEWS OF THE CHRISTIAN WORLD
Chile 1028
Pittsburgh 1028
South Africa 1030
East Germany 1032
Kansas City, Mo. ... 1035
England 1036
Cincinnati 1038
Puerto Rico 1039
The Church Roll 1039

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Coming Events

Sept. 9-10. Evangelical and Reformed Kingdom Service Conference, Cleveland.
Sept. 9-13. National Baptist Convention of America Annual Meeting, Denver.
Sept. 13-15. Jewish Theological Seminary of America Conference on Moral Standards, New York city.
Sept. 15-16. National Council of Churches General Board Meeting, New York city.
Sept. 15-16. Hartford Seminary Foundation and Pastoral Union 36th Annual Pastors' Conference, Hartford, Conn.; Wilhelm Pauck, leader; theme: "The Religion of Protestants."
Sept. 15-17. Pennsylvania Disciples Convention, Canton.
Sept. 21-Oct. 2. National Lutheran Council Semiannual Division Comittee Meetings, Chicago.
Sept. 24-26. Minnesota Disciples Convention, Rochester.
Sept. 26. "Pilgrimage to Plymouth," Plymouth, Mass.; Roland H. Bainton, speaker.
Sept. 26-28. Kansas Disciples Convention, Hutchinson.
Sept. 27-Oct. 4. Religious Education Week.
Sept. 28-Oct. 2. 35th National Recreation Congress, Philadelphia.
Oct. 2-3. Historical Symposium on "Some Aspects of American Presbyterianism" (Presbyterian Historical Society of the Upper Ohio Valley, Western Theological Seminary), Pittsburgh.
Oct. 4. Worldwide Communion Sunday.
Oct. 5-8. N.C.C. General Department of United Church Women General Assembly, Atlantic City, N. J.
Oct. 6-9. International Churchmans Exposition, Chicago.
Oct. 11. Men and Missions Sunday.
Oct. 11. St. Paul's Cathedral Choir of London Concert (Protestant Guild for the Blind sponsorship), Symphony Hall, Boston.
Oct. 11-13. Arizona Disciples Convention, Tempe.
Oct. 11-18. Churchmen)s Week (N.C.C. General Department of United Church Men).
Oct. 13-15. Alabama Disciples Convention, Birmingham.
Oct. 13-16. Virginia Disciples Convention, Lynchburg.
Oct. 14-24. Moravian Provincial and Interprovincial Boards and Committees, Bethlehem, Pa.
Oct. 15. Japan International Christian University Foundation Fall Meeting, New York city.
Oct. 15-18. Disciples State Conventions, Albuquerque, N. M.; New Martinsville, W. Va.
Oct. 15-22. National Christian Teaching Missions, Galesburg, Ill.; Ithaca, N. Y.; Nashville, Tenn.
Oct. 18. Laymen's Sunday.
ment of United Church Men
Oct. 18. N.C.C. General Department of United Church Men Mass Meeting, Washington, D. C.
Oct. 21-23. N.C.C. Department of United Church Women Secretarial Conference, Buck Hill Falls, Pa.
Oct. 22-29. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), Chicago; Cleveland; New Britain, Conn.; Ottumwa, Iowa.
Oct. 25. World Order Sunday.
Oct. 26-27. N.C.C. Division of Christian Life and Work Third Annual Meeting, Cleveland.
Oct. 26-30. Pacific Northwest Audiovisual Workshop (N.C.C. Division of Christian Education), Seattle.
Oct. 27-30. National Study Conference on World Order (N.C.C. Department of International Justice and Good Will), Cleveland.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, SEPTEMBER 9, 1953 NUMBER 36

EDITORIAL

Is Persecution Over In Colombia?

HAS the persecution of Protestants in Colombia stopped? The government of General Gustavo Rojas Pinilla, which took over a few months ago after an army uprising, is trying to convince the world that it represents a return to democratic policies. During August it played host to 48 U. S. newspapermen; General Rojas gave them a mass interview during which he dramatically ordered an end to press censorship. But when the correspondents asked the president about the treatment of Protestants, he hedged. His government, he said, would uphold the constitutional rights of Protestants to freedom of worship. But the people of Colombia are predominantly Roman Catholics; they resent the presence of any Protestant missionaries as an implied criticism of their religion. The only Protestants who have had trouble, he insisted, are those who have meddled in politics and opposed the government. So far, General Rojas has not so much as acknowledged receipt of the letter from the General Assembly of the Evangelical Confederation of Colombia delivered to him on June 30. This asked for a public clarification of his policies concerning the rights of Protestants, reopening of Protestant schools closed by the former reactionary dictatorship, and a statement of policy regarding compensation for church property destroyed during mob attacks. Until Colombia's new president makes satisfactory answers to such reasonable requests, it is premature to conclude that the persecution of Protestants is over. The situation seems to be improved; the number of attested mob attacks is decreasing. But there still are some, the most serious recent ones being the stoning of the home of a British missionary at Chiquinquira for 14 consecutive days beginning July 15. Last month also the new minister of education ordered the Presbyterian girls' school at Barranquilla to employ a Catholic priest to have charge of all classes in religious instruction.

No Plans to Transfer Evanston Assembly

CONFUSION and some dismay has been caused by an Associated Press dispatch from Toronto which quoted Gordon A. Sisco as saying that the World Council might move its 1954 Assembly from Evanston to a Canadian city. Dr. Sisco, secretary of the General Council of the United Church of Canada, is also a member of the executive committee of the World Council. He had just returned from the August meeting at Geneva, Switzerland, of the executive committee. This was reported on page 998 of last week's Century. According to the A.P., Dr. Sisco said that the McCarran immigration law would keep World Council delegates from iron curtain countries out of the United States, and thereby "may force" a transfer from Evanston to Toronto. A similar report is said to have circulated in Scandinavia following the Geneva committee meeting. The Christian Century has investigated; as of today we are confident that there is no expectation in World Council headquarters that the meeting place for next year's Assembly will be changed; there are no plans, even in tentative form, for making such a change; the World Council's officers have sound reason to expect that the United States will admit every regularly chosen delegate to the Evanston gathering. There is, of course, a danger that an unfriendly administration of the McCarran law could seriously handicap the 1954 Assembly. This paper began warning about that as soon as the law passed, and urging World Council officials to make sure that there would be no visa trouble. Council representatives have been working at the problem hard and intelligently; they think it is solved. If they should presently discover that it isn't, then we trust that they will not hesitate to move the Assembly site to Canada. (The International Missionary Council has had visa trouble in Canada.) Meanwhile, the latest and most authoritative word is that of W. A. Visser 't Hooft, general secretary of the World Council: "We are going forward with our plans for the Assembly in Evanston and nowhere else."

A World Traveler Returns Home

NOT SINCE William Jennings Bryan came back from his world tour in 1906 has there been as much public interest in the return of a defeated politician as Adlai E. Stevenson found when he stepped from his plane in New York. It seemed as though the whole nation wanted to have part in the welcome, and a large part of it is certain to be listening when Mr. Stevenson makes his first post-return speech next Tuesday. From all that we can learn, Mr. Stevenson's six-month journey around the world rendered valuable service to his country. He started with the advantage of a mind well informed on conditions in other nations. Everywhere he went he pushed himself to his utmost physical limits to add to his store of knowledge. But in addition, and more importantly, he helped numbers of leaders in other countries to pierce the fog of rumor, bad reporting and malice which had obscured their image of

the United States and to obtain a better understanding of this country's intentions and spirit. Now that he has come home, Mr. Stevenson has a superb chance to show what the leadership of a "loyal opposition" can contribute to the national life. On details of legislation, he may well leave most of the partisan criticism to the Democrats in Congress. But on the larger policy issues, both domestic and foreign, we hope he can find a way to provide the elevated, wide-angled, long-range criticism which any administration needs. While he was overseas Mr. Stevenson was careful not to criticize the policies of the President. Now that he is at home, however, he has a patriotic duty to bring the scrutiny of his fine mind and his effective powers of speech to bear on the issues before the country.

World Council Commission Asks Christian Support for U.N.

DESPITE its weaknesses, the United Nations is working "toward goals which Christians believe to be in accordance with God's will for justice among his children." It therefore merits the unremitting support of Christians and of Christian churches. So said the Commission of the Churches on International Affairs in a statement adopted at Céligny, Switzerland, last month. The C.C.I.A., our readers scarcely need to be told, is the body formed by the World Council of Churches and the International Missionary Council to offer guidance for Christians the world around in their approach to issues of international politics. The commission's statement acknowledged that the U.N., since it is "an association of sovereign states," frequently "reflects the disorder" which unrestricted national sovereignty inflicts on the contemporary world. "Nevertheless," says the statement, "the U.N., as well as related agencies, including the International Court of Justice, provides the nations with an instrument for the development of international law, the just regulation of common interests of nations as well as for the peaceful settlement of disputes, and the discouragement of threats to peace. It also provides a world forum for the interchange of thought between diverse cultures and viewpoints. Through such cooperation these institutions offer now an effective means of developing conditions essential to the rule of law in the world." Praise is also accorded the humanitarian services of the U.N., as well as what it is doing to extend human rights. Nothing is said about the U.N. as a military agency for the enforcement of collective security. But the statement concludes with a declaration that "to aid in this task [of making the U.N. work] is a Christian duty. . . . We therefore call on Christians everywhere to study, pray and work for a better fulfillment of the purposes of the United Nations Charter."

As Mr. Dulles Saw the U.N. Six Years Ago

WHILE CONSIDERING this appeal from an agency of the World Council for more support for the U.N., the question is bound to arise as to what the U.N. fundamentally is and what it should be. Two weeks ago there was a brief discussion of these points between this paper and Walter W. Van Kirk, executive of the department of international justice and good will of the National Council of Churches. When we made our comments on Dr. Van Kirk's emphasis on the "collective security" features of the U.N.'s responsibilities, we had forgotten the comments made in The Christian Century for September 3, 1947, by John Foster Dulles. If we had remembered that article, we certainly would have quoted it. So we do so now. Mr. Dulles, who had just been appointed a delegate from the United States to the U.N., was sizing up the world organization as it looked after two years of operation and telling what there was about it that merited church support. And he said:

> Some consider that the United Nations has proved to be an almost complete failure. They had put great hope in the Security Council and its right to use force to maintain peace and security. Actually, the Security Council has been unable to take decisive action in relation to most of the disputes which have come before it. . . . Those who wanted an organization with "teeth" see that the only teeth yet possessed by the United Nations are paper teeth. . . .
>
> The United Nations was born during war when a military alliance dominated by the Big Three was winning victory. It seemed, superficially, that such an alliance would also be the best way to keep peace. So the Dumbarton Oaks plan, drafted by the representatives of the Big Three, contemplated a military domination of the world by a Security Council which, in turn, would be dominated by the big powers.
>
> However, *our church people never thought much of that idea.* Speaking in November 1944 before the Federal Council of Churches I said that this plan to impose peace "presupposes a political unity of the great powers which has rarely occurred and which, if it prevails, will itself assure peace." I concluded that while the Security Council could be useful as "a forum where controversial matters are discussed, where public opinion may focus its pressures . . . *the force proposals are little more than scenery.*"
>
> That was not merely a personal judgment. *That was the view of our Commission on a Just and Durable Peace* and of our church leadership generally. It did not discourage us to discover that there would not be an indefinitely continuing war alliance to impose peace by force, for we did not believe in that. On the contrary, we redoubled our efforts *to make the United Nations a moral mechanism.*

The italics are ours. They say just about what we were trying to say in our August 26 editorial, "The Post-Korea U.N."

Universities Act to Protect Teachers

CALL the roll: The universities of California, Georgia, Illinois, Kansas, Michigan, Minnesota, Nebraska, New Mexico, North Carolina, Wisconsin, Wyoming, Louisiana State, the Oregon state system of education, Western Kentucky State. It is a roll of honor. And by the time this is printed every school on it may be under fire from the professional patriots. For these are the schools which have returned to the U. S. department of defense the contracts offered them by the Armed Forces Institute with a polite, "No, thank you. We are *not* signing on this dotted line." Twenty-eight colleges and universities have signed. Five are still making up their minds. But the fourteen named have turned down easy money from the Pentagon, and in these days of academic poverty and high-pressure patrioteering it takes a brave college to do that. Why did the fourteen do it? They, along with the others, have

been serving the Armed Forces Institute for years by preparing the correspondence courses and grading the papers in the "instruction by mail" system which the defense department offers enlisted men in the services. This year, however, when the new contracts were passed out they were found to contain this provision: "The contractor [the university] will not retain for the performance of services under this contract such persons as are disapproved by the government." Under that stipulation some officer in the Pentagon—probably anonymous—could reach into any university faculty which was serving the armed forces in this way and have any teacher fired he cared to say was "disapproved by the government." When the schools protested, the defense department tried to assure them that it would exercise its powers "only for just and sufficient causes." But it insisted that the contract could not and would not be changed. Educators everywhere have been growing apprehensive lest the huge government grants now being made to colleges open the door to Pentagon control of higher education. The schools which have rejected the Armed Forces Institute contract have spotted the first overt move to bring this to pass. Their action is a blow for freedom of higher education.

Dr. Emil Brunner Goes to Japan

A NEW DAY in Christian development has dawned when one of the world's greatest theologians drops everything and sails for Asia as a missionary volunteer. At the height of his career Emil Brunner is on his way to Japan, having burned his bridges behind him in Europe. He turns his back on his secure professorship in the university in his home city of Zurich. He gives up influential connections in the church life of Switzerland. He will no longer be seen at the Geneva headquarters of the World Council of Churches. Why? His own answer is simply stated: "I go with the firm decision to give myself wholeheartedly to the task of helping make Japan a Christian country. This is my only purpose and motive. Otherwise I would be much more comfortable in Switzerland. There is no reason why I should not stay here until I reach the pension age of 70. I am now in my 60th year, Margrit [Mrs. Brunner] in her 59th. I hope that in spite of this we shall be able to stand the climate and the new life conditions." A man of the attainments and experience of Dr. Brunner can hardly be accused of romanticizing what lies ahead of him. This is particularly true since Dr. Brunner knows the situation in Japan, having visited and lectured in that country since the end of the war. He goes to build on the solid foundation of the existing church life in Japan, and particularly on the work which has already been done in establishing the Japan International Christian University. As a member of the faculty of that remarkable postwar institution, which is being built by the joint efforts and gifts of the Japanese and American people, Dr. Brunner will be able to address the mind and soul of one of the most influential modern industrial nations. Viewed in this light, it is not surprising that he sees in Asia an opportunity to test to their fullest his most mature convictions concerning the truth and universal validity of the Christian faith. The surprising thing is that so few Christian men and women of outstanding achievements have done likewise and that the great new university which has brought Dr. Brunner to Japan still has to work so hard to interest local churches, foundations and corporations in its support.

A Victory That Was a Defeat

THERE WERE the big black headlines on the noon edition: "U. S. Wins; India Out." Underneath stood the news that the United Nations had defeated the British resolution proposing that India participate in the Korean peace conference. Twenty-seven nations had voted in favor, with only 21 against. But these, coupled with the 11 abstentions, insured that the later vote in the U.N. Assembly would not give India the two-thirds majority required. So the United States, which had led the fight against Indian participation, "won." Did it? Read again that roll call. What does it disclose? That of the votes against India, only those of Pakistan, Greece and Chiang Kai-shek's China came from outside Latin America. (Mexico voted for India; Argentina abstained.) Of the U.N. countries which sent troops to Korea, only Greece and Colombia stood with the United States. Such countries as Belgium, France, Israel, Holland, the Philippines, Turkey and South Africa helped the U.S. by abstaining, but even they could not bring themselves to an outright vote in favor of the American position. Even more important, the roll of nations which, in effect, voted "no confidence" in American policy included, in addition to the communist bloc, Australia, Canada, Denmark, Egypt, Indonesia, Iran, Iraq, Lebanon, New Zealand, Norway, Saudi Arabia, Sweden, Syria, Great Britain and Yugoslavia. In other words, just about every nation that it is important at present to have on our side. By its "victory," therefore, the United States managed further to estrange India, the key nation in Asia's future. It managed to alienate other key Asian nations. And, by obtaining France's abstention at the price of voting against U.N. consideration of French action in Morocco, it managed to label itself again a bulwark of colonialism. Mr. Vishinsky must have been happily content to let the United States win a "victory" of that sort. In that single vote at the U.N. the communists gained more than they can hope to gain at the coming peace conference.

McCarthy At Last Uncovers A Communist Nest

AFTER YEARS of "fighting communism" in the headlines, it looks as though Senator McCarthy has finally uncovered a real nest of Communist agents in a government bureau. The hearings which he is currently holding on conditions in the Government Printing Office are apparently striking pay dirt. We say this with some tentativeness, for top officials of the printing plant deny the truth of much of the testimony made public and insist that there has been no proof that important and confidential government documents have been copied for transmission to the Russians. Evidently there is still a good deal of testimony to be gathered before the public can be sure conditions within the GPO have been as bad as Senator

McCarthy says. However, what has so far come out in the Rothschild case, both in accusation and in defense, looks very bad. Our hunch is that McCarthy at last has some genuine Red fish on his line. Security in the Government Printing Office, under the Truman administration and since last January, seems to have been strangely lax. McCarthy's disclosures of this laxity stand in strong contrast to the latest attempt by the Jenner subcommittee to seize the spotlight by issuing a long report on Communist spy rings inside the government. Careful reading shows that the Jenner report contains nothing concrete beyond a rehash of the Elizabeth Bennett testimony and the Whittaker Chambers book. The latest McCarthy disclosures, on the contrary, deal with something which has not hitherto been brought to light. If all Senator McCarthy's operations had been of this sort, his reputation as a responsible patriot would be secure. It is his indiscriminate, libel-proof accusations against such public servants as General Marshall, Philip Jessup and Mrs. Anna Rosenberg which have tarnished his name. But now that at long last he has caught his first Communist spy—or seems about to do so—that fact deserves acknowledgment.

Bishop Castigates Spanish Landowners

THAT THORN in the side of the Franco dictatorship and the Spanish hierarchy, Bishop Angel Herrera y Oria of Malaga, is at it again. In a recent sermon he used a text from Leo XIII's *Rerum novarum* to chastise Spanish landowners for the way they treat their agricultural laborers. The condition of the workers, he said, is going from bad to worse, and he warned that "the present situation cannot continue." Pious landowners who do not improve the condition of their workers, Bishop Herrera said, have a religion that is "merest pharisaism and hypocrisy." . . . The Lutherans are to have a new headquarters building at the national capital. A five-story office building at 2633 Sixteenth St., N.W., in Washington, has just been jointly purchased by the National Lutheran Council and the Missouri Synod. Eight Lutheran agencies will have offices there. . . . The Indian Tribal People's Service Association, which is headed by President Prasad of India, has called on the home minister to check the proselyting activities of Christian missionaries working in the tribal areas on India's eastern frontier. Evidently this is the latest phase of the nationalist Indian agitation which has followed charges that missionaries have been at the bottom of demands for independence made by tribes in Assam and elsewhere. . . . Six Jemez Indians have sued in the U. S. district court at Albuquerque, New Mexico, asking that their religious rights be protected from persecution by the Catholic majority in the Jemez pueblo. They ask for a cemetery of their own, a church of their own, and for the right of Protestant missionaries to enter and leave the pueblo at reasonable intervals. . . . Immigration is certain to be a much debated question during the next few months. For a condensed but full statement of the facts in the situation, the position of the National Council of Churches and the provisions of the recently enacted refugee relief act, send to Immigration Services, Church World Service, 120 East 23rd St., New York 10, N. Y. . . . Spain and the Vatican signed a concordat on August 27. The text has not been made public, but if the accounts in the daily press are accurate there seems to be little in the document to cause either surprise or excitement. Apparently, this concordat simply makes formal the basis on which the Franco government and the papacy have been conducting their relations since the dictatorship took over the country. Reports from Rome emphasize the fact that the Vatican recognizes the validity of Article 6 in the Franco constitution, which promises that no Spaniard is to be molested "on account of his religion." This section has been in the Spanish constitution right along, and experience has shown that it protects the religious freedom of Protestants only to the extent that local Catholic authorities are willing to let it do so. In most cases, that hasn't meant much protection. However, such a veteran correspondent as Arnaldo Cortesi of the *New York Times* believes that this portion of the concordat is intended as a papal rebuke to Cardinal Segura of Seville, who is against any toleration for Protestants, and as approval for the more liberal views of American Catholics. We hope later events sustain this view. But it is too early to be optimistic.

France and the U.S.A.

WORLD LEADERSHIP had an enticing sound in the days when it was little more, so far as the United States was concerned, than a phrase in a congressman's speech or in a church convention's resolutions. But world leadership as an actual responsibility to be discharged day after day amid the turmoil and tension of international affairs is turning out to be a migraine headache for Uncle Sam—and one which rarely lets up. In hardly more than a decade it has cost him more than $40 billion in aid of various kinds for other countries, a "police action" bringing the fourth-largest number of casualties suffered in any of his wars, and commitments to provide for the military defense of 60 nations on six continents, with more in sight.

Americans are increasingly unhappy, not only at the costs which world leadership is imposing on their sons and their pocketbooks, but at what they consider the ingratitude of most of the nations they are trying to help. It is a sign of their inexperience in this global role that they should expect it to bring them international approval. If they will think back to the years, not long ago, when Great Britain was the foremost world power, they will recall that this did not make John Bull the most popular member of the family of nations. In those days Americans did not hesitate to sound off on British arrogance, truculence, insularity and the foolishness of many British policies. Why should they expect any different response now that their own nation is trying to lead the world from "the driver's seat"?

Trouble is piling up for the United States all over the map. Fighting has stopped in Korea, but who can be confident that it will not break out again? And who has a solution for the problems of political adjustment which remain? Almost every name on the maps of Asia and Africa represents a present or potential trouble-spot. But not all the trouble, now and in store, comes from the nations

which Americans think of as open adversaries. Some of the most baffling problems with which the government of the United States must wrestle arise in countries supposedly committed to cooperation with ours. Consider, for example, the case of France.

I

In the network of agreements by which the United States is trying to insure stability for Europe, France is the key Continental ally. Yet, as viewed from this country, almost everything about France's domestic situation and foreign policies bespeaks instability. The spontaneous wave of strikes which rendered the country all but helpless last month had obvious, and real, economic causes. But their serious import lay not so much in that as in the state of mind of the French masses which they revealed. *Business Week* puts the truth bluntly: "They [the French workers] hate the government. . . . The state of mind of the average French worker has been a potentially explosive mixture of frustration, cynicism and despair." How much strength is there in an ally whose people hate their government?

Nor is the government strong enough to cope with this popular rejection. The succession of cabinets since liberation—is the score now 19 or 20?—has made it almost impossible to rely on official commitments. Premier Laniel did not dare allow the National Assembly to meet to deal with the strike crisis, since he knew that the first thing it would do would be to throw him out of office. Plans for a NATO containment of communist advance or for a European Defense Command, despite French participation in their formulation, do not get beyond the paper stage because, at the critical point, no French government dares to sanction a rearmed Germany. National pride, as well as economic need, holds back every French government from a serious effort to heal the running sore of the Saar. And so it goes.

In colonial affairs, the French situation is even worse. At the close of the war France announced the transformation of her colonial empire into something called the French Union, and other nations had visions of something about to emerge closely akin to the British Commonwealth. In equatorial Africa, the French Sudan and Algeria the colonial record, as such records go, has been fairly good. Elsewhere, it has been marred by the massacres in Madagascar, the war in Indo-China and the strong-arm methods employed in Tunisia and Morocco.

Of the latest French actions in the latter protectorate as friendly and conservative an observer as the *New York Times* says: "This is imperialism by any definition of the term. . . . The measures now being taken in Morocco belong back in the Eighteen Nineties, not the Nineteen Fifties." But France does not hesitate to demand that the United States shall vote against hearing the protests of the Tunisian and Moroccan nationalists in the United Nations as the price of her support for the U.S. against Russia on the constitution of the Korean peace conference.

This account, as any informed reader knows, could be greatly extended and detailed—and the resulting picture would be more disturbing. It all adds up to the exasperation with which most Americans think of France these days and the growing question in Washington as to whether the French alliance is an asset or a liability. But this is to look at France and her problems only from the viewpoint of American interests. One thing needing to be done, if our relations with France are to improve, is to see how Frenchmen look at those same problems. Without that understanding Americans are almost sure to go on thinking of France as an irrational problem-child, and the outcome of that will be lamentable.

II

Behind the shortcomings of the French constitution, which produces such an interminable series of cabinet crises, one must see the fear of the average Frenchman of a "strong man" or of strong governments. He has sound historical reason for that fear, for strong men and strong centralized governments have bled France white with their wars. Behind the hatred of the government, the resistance which broke into the open in the August strikes, one must see the belief of the workers that they are victimized as taxpayers, as conscripts, and as heads of families desperately seeking decent housing and an adequate standard of living for their wives and children.

Behind the reluctance to see Germany rearmed there is more bitter experience. Behind the dragging support for the military alliances there is the Frenchman's loathing of more war, his belief that if it comes he and his lovely land will be pulverized, his belief that "liberation" after an atomic war will mean nothing to his corpse, and his anger that a never invaded U.S.A. should upbraid him from the other side of the Atlantic. Behind his slowness to change his colonial policies there are many influences—the pride of those Frenchmen who rebel at the thought of their country being dropped from the status of a great power, the economic interests of the *colons* (French settlers in colonies) and of the politicians and industrialists who have made big profits in the colonies and protectorates, the indifference of the workers who have regarded colonialism as none of their concern. (But this indifference is disappearing, and opposition within France to colonial policies is rising rapidly.)

Finally, behind much that looks to Americans like French ingratitude there is to be found fear of where American influence will eventually take France. Let it be granted that the United States just now makes a handy whipping boy, and French politicians who are at their wits' ends to stay in office do not hesitate to belabor us to divert attention from their own inadequacies. Nevertheless, there is a real, deep-down fear in French minds that this country has too much power for its own or others' good and that through inexperience, shortsightedness or indifference to the interests of others we may misuse our power in such ways as to precipitate on Europe the horror of an atomic war. This fear, perhaps more than any of the others, is the most powerful factor in the average Frenchman's thinking when he considers the relations of his country with the United States.

The people of the United States need to bear these considerations in mind in their dealings with France. As long as most Frenchmen believe that we are indifferent to their views they will in turn support any alliance or agreement with us indifferently, if at all. And as long as this suspicion lingers in French minds, the value of our alliance will be small and the desire of Americans for French

friendship—not to mention gratitude and affection—will be doomed to disappointment.

The Uni-Uni Marriage

[EDITORIAL CORRESPONDENCE]

Cambridge, Mass., August 25.

IT HAS BEEN SAID that the difference between Universalists and Unitarians is that the former believe God is too good to damn man to hell and the latter believe that man is too good to be damned. The Unitarians are a tiny denomination, comprising 80,000 members in 350 churches in the United States and Canada. The Universalists are an even smaller group. These two movements in the United States began independently at the end of the 18th century and they have had rather parallel existences.

For six years these two denominations were betrothed. This analogy is not as preposterous as it sounds. The engagement began in 1947 when a Unitarian minister—the Rev. George Marshall, now of Niagara Falls—innocently popped the question at a biennial conference of the American Unitarian Association. True, the engagement was longer than most sociologists would consider desirable. Also, the bride-to-be—the Universalists—probably wondered more than once whether the match would ever take place; after the date had been set the bride showed signs of coyness. The marriage was consummated, however, at the end of August at joint meetings of the American Unitarian Association and the Universalist Church of America.

After a honeymoon surrounded by lawyers, the two denominations will live together in some of their executive departments and then will begin to find out just how compatible they are. There may be a spat or two, and some incident might arise to make one party or both feel that he or she has been deceived. There could even be an annulment. Yet it is possible that the union will in time produce a healthy youngster in the form of the Council of Liberal Churches (Universalist-Unitarian) more vigorous than either of the parents.

I

Several times in the past half-century there has been talk and some action toward what is called Uni-Uni merger. Each time it failed, often for lack of will at the top of both denominations. The two groups have had so much in common, however, that they have inevitably cooperated closely on specific projects despite their separateness. For example, the present hymnbook is a joint product of the two groups. Much of the training for the ministry is combined. A number of churches are federated Unitarian-Universalist and a number of ministers have joint fellowship in both denominations.

Despite these common projects, there has been little dynamic leadership to unite the two denominations. When the Federal Council of Churches refused to accept the application of the Universalists for membership (the Unitarians never applied), an eventual closer union became inevitable. On Unitarian initiative a study commission of both denominations was organized in 1947, and it suggested that the individual churches take a vote on the advisability of launching a plan for union. More than 75 per cent of the churches in both denominations voted to explore union possibilities further. A Unitarian-Universalist Commission on Federal Union was organized; it conceived a detailed plan which was again submitted to the churches during the past year. About 90 per cent of the churches in each denomination participated. Eighty-six per cent of all the Unitarian churches and 70 per cent of all the Universalist churches voted for union, with only 19 and 49 churches respectively voting against the plan. This vote, morally if not legally, committed the biennial conferences of both denominations meeting at Andover, Massachusetts, August 21-24, to vote final legal steps for union.

Eight hundred Unitarians and Universalists met on the spacious campus of Phillips Andover Academy north of Boston with a high sense of expectation. Although each denomination met in a separate auditorium, they held several joint sessions. To allay forebodings and a residue of dissent, new group dynamic techniques were used, including therapeutic discussion groups.* All opposition to the plan for union dissolved and resolutions affirming federal union and setting forth the specific by-laws were passed unanimously by the Unitarians and with only a handful of negative votes by the Universalists. Other than a hassle over the final name, the only deep concern was shown by those who wanted more imaginative steps toward union and by the Unitarians who passed a motion which prohibited salaried officials, with the exception of the two top executives, from becoming members of the board of the new council. Delegates left Andover with a sense of having participated in a historical moment in the long evolution of liberal religion, and with the glow of achievement undiminished by division or acrimony.

II

The actual plan of union is necessarily complex. The newly created body will in no way affect the local church and the by-laws specifically state that "nothing in the rights . . . of this council shall be construed . . . to control the affairs of any local church . . . or to interfere with congregational polity." The process is, therefore, called "federal union" of the two denominations and provides for the establishment of a new corporation called the Council of Liberal Churches (Universalist-Unitarian). This council will have initially delegated to it by the two denominations work in the specific fields of publications, religious education and public relations. This is not a merger of the two denominations, since they will continue to exist for some years to come. Each is, however, yielding a portion of its sovereignty to the new corporation.

This process toward union can be viewed as either ecclesiastical astuteness or bureaucratic timidity. In fairness, it must be said that the commission was working against a certain amount of vested interest at the top of both denominations plus the disappointing facts of past Unitarian-Universalist history in this field (not to mention the problems rising from other recent Protestant efforts). The justification for the present process is that it had to be slow

*What's a "therapeutic discussion group"? Something where you get it off your chest, perhaps.—THE EDITORS.

enough to carry all but the most reluctant along and fast enough to retain enthusiasm and momentum. Despite the apparent snail-pace and despite the overwhelming affirmative vote of the local churches, there had been some strident criticisms.

The commission was not completely candid with the laymen. For one thing, the differences between the two denominations were glossed over. The Unitarians, for example, are less rural than the Universalists, and the latter are, in the main, slightly more conservative theologically and socially than the Unitarians. These differences have hardly been discussed, although what differences exist do not necessarily militate against union. Second, the problem of a new denominational name was only belatedly faced. Some were hesitant to abandon either denominational label, though both are misnomers in that they do not reflect theological issues which are alive today. Some Unitarians, with tongue in cheek, suggested that the new name be taken from the names of the two groups—Uni- from Universalist and -tarian from Unitarian. The name finally chosen was the result of a series of votes, with the delegates refusing to acknowledge that the word "liberal" is a liability today.

III

These and other negative criticisms have been set aside by the sheer need in these times for religious liberals to join forces for greater effectiveness. Of the various constructive criticisms, most were directed toward the pace of union. It is so slow and on such a high administrative level that it does not affect the layman. Union does not, for example, affect the important extension work of the two denominations. Moreover, it does not touch the departments of the ministry in the two denominations which, in the past decade, have drifted farther apart instead of coming closer.

Despite sporadic opposition, the suggested plan with tiny modifications is now becoming reality. If aggressive leadership can be found in both denominations—leaders who will work strenuously to work themselves possibly out of their own jobs—the limited plan for union can be expanded into merger on all levels.

In a sense the timidity of the adults has been accentuated by the imagination of the Unitarian and Universalist young people. At a joint convention in Indiana at the end of June, the 67-year-old Universalist Youth Fellowship and the equally old American Unitarian Youth voted almost unanimously not for union but for complete merger of these two separate youth groups. The new organization, Liberal Religious Youth, ought to be a harbinger of a dynamic marriage between the parents. If the new council thrives, the two denominations are expressly keeping the door open for other liberal denominations and individual churches to join this new "third force" on the American Protestant scene.

HOMER A. JACK.

Preacher Potential

PONDER long the truths of heart and earth
Before interpreting, lest you invoke
Smiles or scorn by words unripe for birth;
Christ thought for thirty years before he spoke.

MARGARET EVELYN SINGLETON.

Absolute Zero

EDITOR THE CHRISTIAN CENTURY:

SIR: A distinguished British mathematician visited the United States last spring and delivered at several colleges a lecture on the subject "Absolute Zero"—a fascinating theme. I did not hear the lecture. Such things are too high for me; I cannot attain to them. (One of my friends, who never got beyond the multiplication tables, heard it and reported that it gave a fine demonstration of the subject, in that he got from it absolute zero.)

But the phrase stuck in my mind. I suppose the general idea is, "If you think it is cold at zero, you ought to try absolute zero." That figure describes my temperature when confronted with a number of things which pop up from day to day.

Many of them pop out of the radio. The typical early morning radio programs made up of chatty, fiercely genial inanities give me a chilling blast which sends my spiritual thermometer almost down to absolute zero. That includes all "Breakfasts with So and So" that I have ever heard. You may remember that a few months ago a demented man got into a New York television studio and took a shot at one of the performers. I am all for law and order, but perhaps he had a point.

Far more chilling are most of the commercials. Certainly the lowest rung in purgatory would be to have to listen for twenty-four hours a day to nothing but commercials. We are rapidly approaching that. My absolute zero on the radio is the commercials for beer which mutilate nearly all baseball broadcasts. Like all right-minded men and women I am a Brooklyn Dodger fan. Consequently absolute zero is the brewery which sponsors the broadcasts of the games. The frantic endless urging to guzzle is the greatest bore on earth. It seems to run like this: "Snider has just hit a long ball, away up in the air—it is going, going, it may clear the fence—I'll tell you about it later—meanwhile get a case of beer today."

This is more than a private peeve. Aldous Huxley's novel *Brave New World* was published just twenty-one years ago, a terrifying picture of a mechanized future. Many of the features of that picture still seem fantastic. But one thing has a terrible realism—the conditioning of minds by unceasing blasts on the radio. We are catching up with Huxley's inferno. A five-year-old girl, whose favorite song had been "Jesus loves me, this I know," astonished her parents a few days ago by bursting forth with a radio jingle, "Piel's is the beer for me, boys."

A clear case of absolute zero was achieved the other day by the United States in the appointment of James F. Byrnes of South Carolina, one of the most vociferous defenders of race discrimination in the country, as one of the five U. S. delegates to the next United Nations General Assembly, which will deal with Asiatic affairs. Asia's response to that appointment is and will be absolute zero. There are many who grieve that for what looks to them like just the payment of a political debt, Russian communism has been handed the strongest weapon in dealing with Asiatic countries that it has had for ten years.

Frigidly yours,

SIMEON STYLITES.

Fraternities and Church Colleges

By Henry Pitney Van Dusen

THE editorial note in The Christian Century of June 17 on "Church Colleges and the Fraternity Racial Bar" is likely to receive less attention than it deserves. And its implications are likely to be less sharply drawn than they should be; as a matter of fact, the implications are not drawn by the editor. The main point of the editorial is: Since numbers of nonchurch colleges are insisting that their Greek-letter fraternities eliminate racial discrimination, how can church-related colleges justify continuation of such discrimination by fraternities on their campuses?

A good point—irrefutable, well taken, and worth driving home with all possible insistence. In the present situation, this is probably the most promising point at which to take hold of the whole fraternity problem. It is a point which may be inserted at a peculiarly vulnerable joint in the encrusted armor of an institution which heretofore has proved almost impregnable to direct assault. (Or, if you prefer, to poke a camel's nose into a tent which, up to now, has successfully resisted every approach of reason and persuasion.)

But the further implication is obvious: What place have exclusive secret societies, to a greater or lesser degree under external control, within a *Christian* college at all?

I

Is it necessary to set forth the indictment of the American college fraternity system in detail?

Some of the worst evils of the fraternities, paradoxically, flow directly from their professed virtues. Most of them enshroud their proceedings with mysterious mock-secrecy. Many of them initiate members with ceremonies which are an absurdly contradictory combination of crude horseplay reminiscent of late-Victorian hazing and elaborate rituals embracing pseudo-religious, even Christian, ideals and pledges. Indeed, from their professed aims and principles one might suppose that they were self-appointed allies of the college administration, dedicated to inculcating studiousness, probity, chivalry, magnanimity, in all who are subjected to their beneficent shepherding.

The truth is that they are, on most campuses, the most troublesome and obdurate obstacle to the fulfillment of the high purposes of education.

For close to forty years I have been continuously and intimately acquainted with the colleges of the United States. I know them of every type and in all sections of the country—publicly and privately sponsored, secular and church-related, men's and women's and co-ed, in New England and the middle Atlantic states, in the south and southwest and central west, in the Rocky mountains and on the Pacific coast. I have yet to meet a front-rank and forward-looking president or dean who did not confess (often in the privacy of his study and strictly off the record) that fraternities constitute his most persistent and harassing headache. I have yet to sit down with a group of representative undergraduate leaders to scrutinize the fraternity system in the context of college welfare without hearing the majority of them admit that fraternities are divisive, extravagant, demoralizing and ridiculous. Certainly, in a Christian perspective, I know of few advocates of the Christian cause to or in American colleges who would not agree that fraternities are their most baffling handicap, although some of them make the best of a bad situation through practice of the scriptural injunction to "make friends with the mammon of unrighteousness," and by shrewd devices draw the fraternities, usually halfheartedly or pharisaically, to their support.

II

Some years ago I preached at a required Sunday morning chapel service in one of our oldest and proudest New England colleges, a college which does not hesitate to admit its superiority (though, regrettably, with little justification in fact). After the service it was the privilege (or duty) of the "leading" fraternity to entertain the visiting preacher at lunch. The front door was opened by a stiffly (but not very sprucely) liveried butler, and the guest was ushered into a large living room, its wainscoted walls impressively hung with trophies of rod or rifle, a roaring blaze in the great fireplace. All members of the fraternity were already present and ranged appropriately about the room—the seniors in the deeply upholstered armchairs near the fire, the juniors in somewhat less luxurious chairs just behind, the sophomores in spartan chairs in the next row, and the chastened freshmen standing dutifully about the walls. There were two other guests—a little girl of twelve and her younger brother of eight, children of a favorite professor.

Presently, dinner was announced and we went in, the visiting preacher, so to say, on the arm of the president of the fraternity, the little girl and boy just behind, then seniors, juniors, sophomores and freshmen, all in proper order. The dining table was set like a T-shaped banquet board—the president of the fraternity at the head in the center, the visiting preacher on his right, the little girl and boy on his left, and the members of the fraternity in proper sequence, with the lowly freshmen far down toward the end of the table.

It was one of the most solemn meals I have ever eaten; the mood of the chapel service just concluded had been jocular by comparison. The visiting preacher tried to lighten the conversation by references to the weather, the football score, and similar trivialities, but to no avail. After the main course, someone struck up the fraternity hymn, "Hi, Hi, Psi Phi" or "Hail to Thee, Cross and Key." As the strains of the last chorus died away, in the reverent silence which followed, the president of the fraternity turned to the little girl on his left and asked, "Don't you think this is wonderful?" She looked up at him and replied, "I think you're silly!"

That points to the heart of the absurdity of the American fraternity system. Is there any other appropriate way to respond to it? It's adolescent. It represents a gigantic instance of arrested development.

Oh, I can feel the temperature rising in your correspondence columns, even in the welcome cool of these autumn weeks, as letters of indignation pour in from outraged subscribers who rise in wrath to declare the virtues of the fraternity system, to testify to what "dear old Gamma Key" or "Rod and Reel" has meant to their lives, even to their souls. (I suggest that you tabulate how large a proportion of these protests come from the postwar generation. Even more, how large a proportion of them come from men and women who are fulfilling significant roles in public service.)

To be sure, I have known colleges where, on careful appraisal, the assets from fraternities might be held to balance, or nearly balance, the liabilities. I have known individual slipshod students who, through the concerted effort of their "brothers" (and possibly some forceful pressure from national officers), were held just above "passing" in their college grades. And I have known dozens of potentially outstanding students who, through the demoralizing conditions of crowded fraternity study rooms and the subtle contagion of group standards, were held down to respectable academic mediocrity. I have known shy or lonely lads and girls who, through fraternity or sorority membership, have been drawn into friendships and social activities (though, like as not, with "brothers" and "sisters" whom they would never naturally have selected for more than passing acquaintances). But I have also known scores of splendid men and women whose spirits have been deeply hurt by an exclusion which they did not merit; or, almost more lamentable, by forced intimacy through four years with fellow students with whom they possessed no natural kinship of outlook, interest or principle.

III

But it is the role of fraternities and sororities in *church*-sponsored colleges with which we are concerned at the moment. The pervasive unreality of the system eats with peculiar demoralization into their integrity.

Year by year, our national church assemblies re-enact strong and impressive indictments of the un-Christian character of racial discrimination. Month by month, their boards of *Christian* education subsidize institutions bearing church names which harbor as an organic part of their corporate existence the most flagrant and indefensible organized expressions of racial and social discrimination to be found in the whole of American life.

How do we justify this? I suggest that it cannot honestly be justified. Fraternities and sororities in church colleges are the most humiliating instance of blatant unreality and hypocrisy in American church life.

High Blows at Low Baptists

By John M. Gessell

IN Charles R. Andrews' recent article, "Low Blows at High Anglicans" (July 29), he says he would *like* to be friends with Anglicans. I really see no reason why he can't be, but my experience with some Baptists has been that they don't seem to *want* to be friends on any terms except their own. Surely within a "free church" tradition there is ample room to reach out in friendship and to discuss differences on the deeper levels.

But I will never forget what a Baptist seminarian said once by way of reaction to an interseminary conference which I attended: "We have given in all we are going to. Now it is time for the Anglicans to give in." The irony is that despite the "official" liberalism of some of the Baptist conventions there is a rigid unofficial doctrinal position from which it seems difficult for some of them to deviate. If Mr. Andrews honestly wants to be friends, I would suggest that he come to grips with his church's real position and then examine with care the position of Anglicans at essential points wherein the two differ basically.

Mr. Andrews' experience seems to me to reflect no more than the interseminary bull-session level of theological exchange. It is hard to tell with whom he has been talking when he speaks at first of so-called "high Anglicans," and then immediately refers to "Anglicans," from which I deduce any member of the Protestant Episcopal Church in the U. S. A. Certainly I have never run afoul of Anglicans, "high" or otherwise, who discuss in the way Mr. Andrews suggests the relation of Scripture to church tradition, the meaning of the term "invisible church," or the significance of the fact of apostolic succession. These problems *do* lead to questions of a more serious nature arising out of the Anglican concern for approaches to unity about which we are deeply exercised and most eager to talk. There are problems related to the meaning of catholicity, the relation of nature and grace, the nature of the church and especially its relation to our Lord, and the cruciality of the sacraments and the Incarnation. These are ways of stating the deeper questions which continue to divide us.

The 39 Articles

But Mr. Andrews' blows have been delivered, and I think they ought to be answered to set the record straight on a level higher than that of interseminary discussion. The way in which he states the problem seems to me peripheral. From a genuine ecumenical perspective they appear tangential, since they are not really the issues which have for the most part been grappled with in ecumenical conversation during the past generation.

Whatever it is that Mr. Andrews has heard about the church's teaching on the relation of Holy Scripture to tradition, the principle is clearly stated for purposes of discussion in the Thirty-nine Articles in the Book of Common Prayer. Listing the canonical books of Scripture, Article VI states that these constitute all things necessary to salvation together with what may be "proved thereby." Article VIII says that the Apostles' and Nicene creeds are to be

received and believed since they may be proved "by most certain warrants of Holy Scripture."

This problem is not as simple as Mr. Andrews pretends. There are many points of doctrine which are not explicitly stated in Scripture. Indeed the Bible is one of the most untheological works ever compiled, as biblical scholars attest. There is no developed doctrine of the Holy Trinity, for example, nor is there any doctrine of the Atonement. For that reason the church has always been obliged to gather from time to time in council to determine the exact contours of her faith. This is to make a reflective analysis of historical experience.

These theological and church traditions are often referred to as coming from the so-called "ecumenical councils of the undivided church." There is, for example, no warrant for the performance of the sacrament of Holy Baptism in the Bible and certainly no received doctrine of the same. Yet I have often seen books on the shelves of Baptist parsons treating the subject of "anti-pedobaptism" which is an obviously received tradition of their church. As a matter of fact, we would end in utter confusion were we to rely on the words of Scripture for either the theory or the practice of baptism. As the late Burton Scott Easton pointed out, there are at least three interpretations of the rite in the New Testament. Moreover, the manner in which it is to be performed and the relation of the sacramental action to the gift of the Spirit is variously stated.

The relation of Scripture to tradition is an involved one, both in the history of Christian doctrine and from the practical standpoint of liturgy. No one doubts that Scripture was canonized by the church from previously existing documents precisely because free-floating oral tradition was inadequate to combat heresy. It was this polemical-apologetic concern in early times which was the practical cause of the interlocking of tradition with canonical Scripture. The conflation of Scripture and tradition was and is a necessary consequence of meeting a real issue.

Does 'Invisible Church' Mean Anything?

Mr. Andrews' second problem about the notion of the "invisible church" is not a primary Anglican concern, since it does not seem to convey meaning in realistic religious language. There is some confusion here. Does Mr. Andrews use the term in reference to Augustine's concept of the city of God? Or is it the company of saints and/or the dead in Christ? Or is it simply a slipshod way of glossing over a serious problem of a divided church? This Reformation term has certainly been much abused, even granting that Calvin used it to make something clear. To insist on it today, however, is no sure road around the Roman claim of absolutism, nor do Anglicans seriously attempt to argue that claim since it is patently an absurd one.

If we are trying to get at the fact that all baptized persons are in some sense essentially one, in that they are all baptized into Christ Jesus, then let us say so. There is nothing invisible about this, although the structure of our oneness be rent with schism and its seams and joints too often poorly held together. What is needed to deal realistically with this problem is an examination and discussion of the doctrine of the Holy Spirit who is the author of our poorly appropriated unity. Discussion at this point would begin to fill a scandalous gap in our theological knowledge which discussions about the "invisible church," whatever that may mean, can never do.

Finally, what seems to Mr. Andrews the vexing question about apostolicity cannot be argued, again, from the point of view of the claims of Rome. This, because of Rome's tragic and almost irreversible position of infallibility, is another question. Apostolic succession, moreover, is not necessarily tied up with a visible tactual succession from bishop to bishop. Mr. Andrews' problem here, as elsewhere, is that he does not take history seriously.

Apostolic Succession

Apostolic succession rightly understood happens to be a historical fact of some consequence which simply cannot be dismissed by ignoring it. The question is not whether it is true, but whether it is significant. It happens to be important to Anglicans, and any discussion should start with this fact rather than with the attempt to disprove it so as to leave Anglicans high and dry. If Mr. Andrews feels that it is unimportant then we know where we can begin. But there is no common ground for discussion in the attempt to wrestle with history in order to disprove events. Baptists are, however, in fact concerned about historical succession at points which seem to swirl around some question as to John the Baptist (why, I am not sure) and the apostolic mode of baptism—and rather more the mode than the event.

The general Anglican position is based on the fact of historical sequence in a world created in space and time. This means that the Christian tradition is based on history and the things of which the world is made. The church is not episodic but is visibly continuous and, within limits of human error, dedicated to its Head and Lord who lived at a point of time. Its ministry is consciously and deliberately related to that supreme event by an order which is visible and continuous. This is not a matter of prelacy or of sacerdotalism; it is a matter of the community's rightful concern that some of its members be appointed to certain tasks. These tasks are fulfilled on behalf of and in the name of the total community in order that its life may be fruitful and may bear witness to the Holy Spirit who animates it by his indwelling. The real problem here lies in the question of how church order is to be effective and effectual within the givenness of apostolicity. It may be ignored or affirmed, but not denied.

Frankly, I would prefer to carry on conversations with Mr. Andrews along lines something like these, which seem to me to get at the heart of the matter. I have always been disenchanted with representatives of the so-called "free churches" who seem unable to gather that there are issues which lie behind those which they agitate. But for all that I cannot say that I dislike them. After all, some of my best friends are Baptists!

A New Messiah

GOD sees in every life a new messiah,
Attends himself each hallowed human birth.
But who can will his will be done completely?
Who really wants the Kingdom come on earth?

E. VOORHEES DAWSON.

The Grief of Rearmament

By Tokuya Azumi

The following is a translation of a speech delivered by a Japanese Quaker at the 1952 Yearly Meeting of German Quakers, held in Bad Pyrmont.

I STAND here today as a Quaker of Japan addressing you as Quakers in Germany. In addition to being Quakers, we have the bond that both Japan and Germany have fallen under the same destiny. We both know the bitter experience of being brought to surrender unconditionally in war, of losing almost everything, of suffering the hardships of years of occupation. And now there is worry and unrest among both our peoples as a result of the drive to rearm our countries. It is for these reasons that the Germans and the Japanese crave peace more eagerly than anyone else in the world.

It is not too much to say that our greatest problem is how we can avoid war. What should be done and what should not be done in order to prevent the world from being converted into a Korea? We of Japan have been spared the division which has separated your country east and west. But you of Germany have been spared the sorrowful experience which befell our race in the atomic bomb tragedy at Hiroshima and Nagasaki. The bitter memory of this terrible event forbids us from trying to think of Japan's rearmament as simply a local question. We have to recognize that the question must be considered in its relation to the preservation of humanity, rather than in relation to a single nation.

No one can deny that the next world war, if it ever takes place, will be an atomic war. The decision as to the rearmament of Germany and Japan therefore takes on great significance. It will mark the turning point of the destiny of humanity. The tragic consequences of rearmament command us to declare that Germany and Japan must not be rearmed.

Peace Testimony Difficult

Because of the Korean war, the currents of history running around Japan have taken a turn against our conscience and expectation. Our peace testimony has been growing more and more difficult. Since the coming of independence on April 28, 1952, opinion favoring rearmament has gained strength, at least in political circles. With preparations for war increasing in the United States and Russia and with plans for a European army in full swing, the old vicious circle of armament expansion is being repeated. It should be broken somewhere at once.

Who can or who should break the vicious circle of distrust, fear, armament and war? No doubt it will be said it is the responsibility of each individual and each nation, for we are all the children of God. We Japanese are taking our responsibility seriously. We are repenting of our great mistake and are penitent for our sin and so are facing very earnestly the problem of rearmament. Many of us heartily desire to maintain the new Japanese constitution which proclaims the renunciation of war and an end of armaments.

The Japanese received the restoration of their independence with a calm almost amounting to indifference. Why were they not excited and exhilarated? One reason was that Japan received her independence from the outside. But the more important reason was that the Japanese peace treaty is not a world peace treaty but a world *war* treaty. The United States-Japan security treaty is nothing but a Japanese rearmament treaty.

Disarmament a Collective Experiment

It is commonly said that three gigantic collective experiments are being conducted by mankind today—the experiment of communism in the Soviet Union, the experiment of socialism in Great Britain, and the experiment of capitalism in the United States. Note should be taken however of a fourth important experiment, which may have much to do with whether the human race survives. That is the attempt by the Japanese nation to realize, through its constitution and under international scrutiny, the abolition of armaments. On the success of this attempt depends the continued existence of mankind.

We would regard it as an unbearable grief to have rearmament forced upon us because it would mean the failure of an experiment commanded by the will of divine providence, even though it was due to the opportunism of one or several countries. We firmly believe Japan must not be rearmed. We Japanese Quakers especially ask your prayers and efforts so that Japan may keep her peace constitution and thus help break the vicious circle of rearmament and war.

Never forget that the next war, if it ever takes place, will be an atomic war. We can tell you what that is like. The white flash which hit Hiroshima on the morning of August 6, 1945, instantly reduced a city of 350,000 to ashes. In a moment's time it scorched thousands of people to death and a far greater number had their skins burned and died in agony later, crying for water. A Japanese writer reported that the city was full of dead bodies and of seriously injured people moaning for help. The wounded crawled to water tanks which had been kept ready for fire prevention and many died there. The river banks were crowded with dead and living, all facing toward the water. And the effect of that flash still endures. Poisonous radioactivity is still at work in the bodies of countless victims, and men and women, young and old, are dying from it today.

The Children Testify

A book entitled *Children of the Atom Bomb* was published in Tokyo in 1951. It contains the compositions of children who survived the Hiroshima attack. Each composition gives one child's searing memories of that event and makes the reader cry out that the children of the future must be spared the experience of the children of Hiroshima. Here is what a girl wrote who was in the third grade of an elementary school at the time the bomb fell: "I went a little further and saw a man shouting with a megaphone

that all those damaged by the bomb should go to a near-by island. We decided to go there and took a boat from a river bank. Before my mother was sitting a girl of my age. She had burns all over her body, which was bleeding. Painfully she was crying for her mother. Suddenly she spoke to my mother, 'Is your child around?' That girl could see no more. My mother said, 'Yes, she is.' The girl took out something and said, 'Give this to your child.' It was a lunch which her mother had made for her before she left for school in the morning.

" 'Why don't you eat it yourself?' my mother asked. 'I cannot live. Give it to her,' the girl said. We went down the river and were about to go out to the sea when the girl said, 'Auntie, I tell you my name and please tell my mother that I am here if you meet her.' But the next moment the poor girl was dead."

Children of the Atom Bomb created nationwide repercussions in Japan and is reported to be the subject for a forthcoming motion picture. The stories in the book describe the facts to which the peoples of the world as well as of Japan and Germany must not be blind. Such stories are needed. John Hersey's *Hiroshima* gave a serious blow to the conscience of America and led to the creation of a committee in New York aiming to make Hiroshima a world peace center. It is a good thing that the conscience of the world has been stirred. But it is not enough that Hiroshima be made a peace center; Japan should become the pivot of the world peace movement.

How then is it possible to allow the rearmament of this very country? Any country forcing the rearmament of Japan is demanding that Japan abandon her conscience and is disgracing its own conscience. Let us combine our efforts in kindling the flame of peace in the world. And let this flame of peace consume the evil of war forever. Let us revive the memory of Carl von Ossietzky, Nobel peace prize winner of the days of Hitler. He was the hero of the "No more war" movement which should be preached with a more decisive weight in this atomic age.

Toward a Nonsegregated South

By Edwin L. Brook

THE SUPREME COURT has postponed its decision on segregation in the public schools and has requested additional arguments on the question. At the same time the court has advanced four groups of questions on which it desires further argument from the attorneys of each side. The first three are concerned with powers under the 14th Amendment to the Constitution. The fourth concerns the procedure for eliminating segregation if the court renders a decision against it.

So the court has asked the lawyers who are arguing this historic case:

> Assuming that it is decided that segregation in public schools violates the 14th Amendment:
>
> (a) Would a decree necessarily follow providing that, within the limits set by normal geographical districting, Negro children should forthwith be admitted to schools of their choice, or:
>
> (b) May this court, in the exercise of its equity powers, permit an effective gradual adjustment to be brought about from existing segregated systems to a system not based on color distinctions?

This raising of the issue of a gradual transition from a segregated to a nonsegregated school system has increased speculation that the court may rule against segregation but at the same time outline a procedure for spreading the transition over a period of several years.

The U.S. attorney general, as a friend of the court, had filed a brief calling for some procedure "to achieve orderly and expeditious transition to a nonsegregated system" in the event that the court finds the segregated school unconstitutional. He declared last December: "The fact that a system or practice is determined to be unlawful does not of itself require the court to order that it be abandoned forthwith. A reasonable period of time will obviously be required to permit formulation of new provisions of law governing the administration of schools in areas affected by the court's decision. School authorities may wish to give pupils a choice of attending one or several schools, a choice now prohibited. Teachers may have to be transferred, and teaching schedules rearranged . . ."

To most southerners such a procedure seems the only reasonable one. To discard segregation at one blow would be to impose undue hardships and spread disturbing confusion in the public school system of the south. Cool and unimpassioned southerners hope some such procedure will be found. The mores of the south are too deeply ingrained to be easily and speedily eradicated. But if a gradual yet unevasive procedure were proposed, the south conceivably could move from segregated schools to a more democratic system with a minimum of discord and bitterness. The word "unevasive" is purposely used, for any procedure must be designed to attain the purpose of the court as speedily as possible. It must not be a stalling action.

Free Choice System Proposed

In the May 27 issue of The Christian Century Lydel Sims proposed a system in the south wherein pilot schools would be designated "free-choice" schools open to both races on the basis of a voluntary choice. Such a scheme undoubtedly has its merits, especially in large cities like Mr. Sims' own Memphis. But it could hardly be used in the vast areas of the south where there can be no third school, and its voluntary nature seems to lack the push and purposiveness which the court's decision would undoubtedly require. It seems to leave the fundamental problem largely untouched.

Is there not another way? Consider, for example, my own community, a small one in northern Louisiana. It has a fine brick school plant for whites, with grammar and high school departments well equipped for an enrollment

of about 250 pupils. It has gymnasium, lunch room, home economics building and agricultural building. On the outskirts of the town there is a Negro school consisting of wood frame buildings which are overcrowded and inadequately equipped. There is no gymnasium and the facilities on all levels cannot compare with those of the white school. Yet even as it is the Negro school represents a tremendous advance over previous conditions. It was not many years ago that the students were meeting in a tent and a near-by Negro church. Now a number of small rural Negro schools have been consolidated and the present buildings erected.

How can this community with honest intent develop a nonsegregated school? A third school—a free-choice school—is inconceivable. The nearest large city, Monroe, some 35 miles away, might possibly develop such a school, but its impact would be nil on the decisions that this community itself must make in the direction of racial understanding.

Practicable Steps to Nonsegregation

Yet it is possible to start immediately on a program which will move in the direction of a nonsegregated school. In the first year of the program the first grade of both schools could be brought together in the white school. The number of pupils would perhaps require two classes, but the classes would be nonsegregated. On the lowest age level the first step would thus be taken toward fulfillment of the demands of the court. The Negro school would continue as now with the exception of the first grade, which would be eliminated. The white school would continue as now with the exception of the first grade, which would be nonsegregated.

The first move would be made, therefore, at the point where the tensions of adjustment would be least. First-graders have not yet deeply rooted their prejudices. Indeed, in many instances they have already had Negro playmates outside the school environment. Because the first-graders have little contact with older children within the school, the introduction of nonsegregated classes, while novel, would cause little disturbance on higher levels in the school. There would probably be few playground clashes; older boys and girls will hardly impose their racial antagonisms on small children. Thus within a segregated situation there would be an island of experimentation in democratic racial brotherhood. In that first-grade classroom the realization of true democracy may gradually unfold, especially if the teacher is skillful, honestly committed to the intentions of the program, and cognizant of the opportunities present. The real tensions, of course, will not be in the classroom but in the school's public relations, which will demand special and prudent treatment.

Year-by-Year Progress

At the beginning of the second year the program would be advanced another step, for the first grade would now become a nonsegregated second grade and the new first grade would be nonsegregated. Thus in the former white school there would now be two nonsegregated grades, while in the Negro school there would be no first and no second grade.

With each year the white school would become nonsegregated on a higher grade level, and the Negro school would be progressively cut down in the number of grades. Over a period of years the Negro school would be eliminated until there would finally be but one school—a nonsegregated one. The school system would have "grown" a nonsegregated society.

Such a gradual procedure would also permit solution of the problem of school facilities over a period of years. No new building would be done at the Negro school. The contemplated expenditure for a Negro gymnasium, for example, could be diverted to enlarge the gymnasium in the white school. Duplication of plant facilities would be eliminated and only enough money spent on the Negro school to maintain its operations until a single nonsegregated school had come into existence.

Change in Southern Cities

In larger communities where further consolidation of schools may be unwise or where present school buildings are adequate, the procedure would still be a gradual one. The individual school would remain fundamentally white or Negro, as the case might be, but the first grade would become nonsegregated in the first year of the program. Students would be assigned to the schools on the basis of geographical or school zone areas. In the second year a new nonsegregated first grade would be started, the school remaining either Negro or white with the exception of the first and second grades, which would be nonsegregated. Each year would thus find the level of nonsegregated classes rising until the entire school had eliminated segregation.

On a faculty level this gradual procedure would also be advantageous. What many Negro teachers rightly fear is that they will little by little be pushed out of the teaching profession altogether unless some restraints are enforced. In the case of the small community where the Negro school is progressively consolidated with the white school, the first-grade teacher of the Negro school would be moved to the faculty of the white school. This shifting would progress each year until the faculty itself became biracial.

In cases where Negro and white schools were not consolidated but were directed progressively toward nonsegregation, faculties would for the most part remain intact at the start. But as vacancies occurred some provision would have to be made for the mixture of the racial composition of the faculty until all the schools had teachers of both races.

Time Required Not Long

Assuredly eight to twelve years is not much time for the south to make the transition that is demanded of it. But the realistic fact which an increasing number of southerners are recognizing is that the change must be made, that a beginning must be attempted, and that, as in the case of the franchise, the change may be made more speedily than we dare conceive. It is not just a matter of free choice. The real issue is not whether the south will choose to develop a segregated or nonsegregated society; the issue now is how it will go about becoming a nonsegregated society. If the court rules against segregation, the south has no choice but to proceed in an orderly and intelligent manner to implement the court's decision unevasively and without deceptive delays. Eight to twelve

years is not enough, but the scheme outlined here would make the transition easier.

The effectiveness of this procedure would depend in large measure on other actions of the public school system beyond the mere inauguration of a change. The eight to twelve years would give the school an opportunity to prepare the total student body for a different manner of living. The school would have to explore the meaning of democracy in race relations in a manner that it has not so far dared to do. Some effective films produced for the purpose might help to ease the tensions and make the transition more acceptable. The public beyond the actual student body should also be the concern of the school, for most of the criticism would emerge there. Public forums, visual aids and other effective instruments of education would have to be employed, for the decision of the court will impose upon the southern public school the biggest educational task it has ever faced.

BOOKS

The American Way

CHURCH, STATE AND FREEDOM. *By Leo Pfeffer. Beacon, $10.00.*

AMERICA'S WAY IN CHURCH, STATE AND SOCIETY. *By Joseph Martin Dawson. Macmillan, $2.50.*

IT WAS a great American statesman, at the same time a devout and active churchman, who said: "The manifest object of the men who framed the institutions of this country was to have a State without religion and a Church without politics." When these words were written by Judge Jeremiah S. Black, successively attorney general and secretary of state in Buchanan's administration and a prominent layman among the Disciples of Christ, he certainly did not mean that the *nation* should be without religion. He meant what he said, the *state*, which is the governmental structure by which the people who constitute the nation rule themselves and serve their common interests. What he was saying was that, in the American system, the people may have whatever religions they wish, and their complete freedom to practice the religions of their choice demands that their government, the "state," shall have no religion and that the church as such shall not participate in politics.

Mr. Pfeffer quotes these words of Judge Black on the first page of his book, and the whole work may be considered as a historical and legal commentary on them, discussing the concrete ways in which this fundamental principle has been implemented, the forces that have operated either to support or to undermine it, and the problems and tensions that have arisen in this area of our national life. It may be said at once that Mr. Pfeffer stands squarely and uncompromisingly for the maintenance of the "wall of separation." He gives no aid or comfort to those enemies of the American system as so defined who would persuade us that the founding fathers were concerned only for a fair distribution of state aid among the churches and had no thought of withdrawing all patronage, support and control from them. However, the author's processes of thought and his style of writing are not those of the partisan. They are, rather, those of a legally trained scholar whose conscientious researches in history and law have led him to the conclusions which he exhibits. Even the reader who may hold different opinions in regard to some of the issues involved will find a wealth of pertinent information in his carefully documented argument and narrative. There is, in fact, much more narrative than argument in the work, and it has much less the character of a brief for one side of the case than of a searching investigation of the facts and arguments on both sides and a judicious examination of the issues.

As its rather stiff price may suggest, Pfeffer's work is a big book. It contains more than 600 large pages of text, about 50 pages of notes giving specific citations of authorities, a copious bibliography, and a table of about 300 legal cases to which reference is made in the text. For sheer magnitude, this is of course considerably less than Anson Phelps Stokes' magnificent opus (3 volumes, $25.00), and it is correspondingly less detailed in its treatment of some phases of history. Pfeffer's emphasis is upon the legal aspect of such contemporary issues as education, marriage and divorce, Sunday observance, state intervention in church controversies, diplomatic relations with the Vatican, laws (or censorship) concerning cases of alleged "blasphemy or sacrilege." Pfeffer is himself a lawyer of learning, experience and distinction. Though the already considerable body of literature on these themes includes a few compilations of the records of cases that have been adjudicated by the courts and some studies based on such cases (one of the best being a paper by the church historian Conrad H. Moehlmann that was published in the *Journal of the American Bar Association*), it is clearly true, as the publisher claims, that Pfeffer's is the first full-length treatment of these explosive issues not only from the legal standpoint but by a competent member of the legal profession. This and its other merits make this an indispensable book for those who are seriously studying the subject—and this includes even those who have already gone off the deep end by buying Stokes' three volumes.

Dr. Dawson's *America's Way in Church, State and Society* is at once less exhaustive and more comprehensive. The many thousands who know with what energy and intelligence Dr. Dawson has kept watch, in his Washington lookout post, upon threatened breaches of the "wall of separation" or other inroads upon religious liberty, will know at least a part of what they have a right to expect in this book. They will not be disappointed. They will find accurately checked and clearly stated facts organized into cogent arguments defining and supporting what most Protestants know as the American way in regard to church-state relations. Yet the treatment of these topics, though forthright, is comparatively brief. Dr. Dawson sees these controversial issues in a larger framework than that of an issue between Protestants and Roman Catholics on such matters as public money for parochial schools and an ambassador to the Vatican, important as these are. Beyond the borders of this familiar field of controversy his mind ranges more widely and delves deeper to consider how the fundamental principles of our national life should express themselves in an "American way" of dealing with the problems of capital and labor, peace and war, marriage and the home, the treatment of racial minorities, the menace of secularism, and the relation of individual civil liberties to the social order. While this is an excellent book for anyone to read and think seriously about, perhaps occasionally wrangling with the author over some point on which there may be differences of opinion, it seems to me that it is especially well adapted for use as the basic text for adult study groups, either in churches or elsewhere. A dozen discussion periods could be very profitably devoted to these chapters on America's way.

W. E. GARRISON.

Books in Brief

SERMONS I LOVE TO PREACH. *By Edgar DeWitt Jones. Harper, $2.50.* Five or six years ago Dr. Jones retired from the local pastorate, but only to a wider, a more varied and a no less active ministry. For that matter, during his 25 years at the great Central Woodward Christian Church in Detroit he had been much in demand as a preacher and lecturer. Most preachers seem a little hesitant to admit that they ever preach the same sermon twice; Dr. Jones makes a merit of it, polishes his sermons until they sparkle and glow, and delivers them repeatedly to the delight and edification of many audiences. The title of this collection of 15 sermons suggests that he

has his own favorites in this repertoire, and those who read them can easily understand why he should love to preach them.

THE HANDBOOK OF PRIVATE SCHOOLS. *34th edition. By F. Porter Sargent. Porter Sargent, 11 Beacon St., Boston, $8.00.* Through a great many years I have followed the successive editions of Sargent's *Handbook,* not from any particular desire to get the data about specific private schools but because of interest in Porter Sargent's pungent and penetrating comments on trends in education. The "introductions" to these volumes were extended critical essays on education, and some of them were published separately as books. The same intelligence in evaluation and independence in judgment continue to characterize the series in new hands, though in this edition the introduction is cut to smaller proportions with the promise of a more extended one next time —including "50 pages of analysis and interpretation of Dewey's philosophy." The main purpose of the book is to furnish parents with exact and trustworthy information about all kinds of private schools. Though it is a little late to be of much use this season, mention should also be made of the *Sargent Guide to Summer Camps for Boys and Girls* (same publisher, $1.10). The number and variety of both schools and camps are surprising. The bewildered customer can do with some expert and disinterested advice.

THE SAGE AND THE OLIVE. *By Florence Whitfield Barton. Muhlenberg, $3.75.* This "Story of Robert Estienne, Printer and Heretic," held my fascinated attention from beginning to end. Estienne, a printer in Paris at the beginning of the 16th century, was roused from his dogmatic slumbers first by Renaissance humanism, then by enthusiasm for reading and printing the Bible, then by the Lutheran ideas of religious reform which were filtering into France. In a style vitalized by conversations, rather than fictionized, Miss Barton gives the clearest picture I have ever seen of the beginnings of the Reformation in France, and the tangled web of political, cultural and religious forces that form the background of later Huguenot history. Much solid research lies behind this graceful writing. Robert Estienne was scholar as well as printer, and he was "heretic" only from the standpoint of those who regarded all Protestants as heretics. When it became too hot for him in France, he escaped to Geneva, where for many years he served as Calvin's printer. He was a splendid character who deserves to be remembered, and the best way of making his acquaintance is to read Miss Barton's book.

THE PRAGMATIC PHILOSOPHY OF C. S. PEIRCE. *By Manley Thompson. University of Chicago Press, $5.75.* Charles Sanders Peirce (1839-1914) never held an academic appointment, never published a book on philosophy, never even took a Ph.D. degree, though he did, to be sure, get an A.B. from Harvard. He spent most of his active life in the service of the U. S. Geodetic Survey. A few lectures and the posthumous publication of a considerable body of writing are the foundation of such recognition as he has received as an important figure in American philosophy. He made a contribution to the development of pragmatism, which he preferred to call "pragmaticism." His thinking on logic—very obscure, to my reading, and not much clearer in Thompson's exposition—involved a wholly new scheme of categories to supplant Aristotle's. His cosmology included the doctrine of "tychism," the recognition of chance, not as the operation of unobservable forces acting according to law, but as an independent creative factor producing fortuitous and otherwise uncaused diversification. His was a very original and provocative mind. Dr. Thompson's carefully wrought presentation, hard reading as it is, will be of value to serious students of modern currents of philosophical thought.

THE SOUTH SEAS IN TRANSITION. *By W. E. H. Stanner. Institute of Pacific Relations, $6.00.* I know we are taking an awful chance in mentioning any book that is sponsored by the I.P.R., but this one was actually published by the Australasian Pub. Co. of Sydney, Wellington and London. The book is a very detailed and technical study of recent administrative changes in Papua-New Guinea under Australian control, Fiji as a British crown colony, and Western Samoa as a New Zealand trust territory. I have only thumbed through and have not read it, so can give no guarantees of any kind, but persons who are interested in this field ought to know that such a book exists. W.E.G.

CORRESPONDENCE

"Of Course"?

SIR: In his stirring article "The Christian Witness in a Secular Society" (July 22), Reinhold Niebuhr generalizes: "The mystic of course annuls life in all its rich historical variety because he thinks he has discerned a divine ground of existence which consists of undifferentiated being and which negates all particular being and historical striving."

That may be true of some mystics. Is it true of all, especially certain Christian mystics? Consider the Quaker Rufus Jones. Can you say "of course he annulled life in all its rich historical variety"? Or wasn't this very effective leader of the American Friends Service Committee a mystic? Surely the Catholic Francis of Assisi was. But one doesn't picture him doing what Dr. Niebuhr accuses mystics of doing, when he ventured out on his embassy of reconciliation behind the Saracen lines. His halo was not just what someone calls a "bandage around a cracked skull."

And don't overlook William Law, the Episcopalian non-juror who, it is said, used to distribute milk before breakfast to four poor families. He may or may not have been only fooling himself about the "divine ground of existence" that meant everything to him. The point is he was a mystic and his center of reference, far from negativing, most emphatically enriched "all particular being and historical striving."

In our community is an authentic Christ-mystic, E. P. Ryland, half-Congregationalist, half-Methodist. He is in Hollywood but not of it. Although 86 years old, he overflows with "love, joy and peace." Until three or four years ago he was chairman of the local Civil Liberties Union. Since early in the First World War he has followed Jesus rather than the generals. He is anything but an escapist.

There are Christian mystics who say Yes to life with all their being. They make no claim to be pure in heart. Just the same they try to see human beings in God and God in human beings. Their direct awareness of God as like Christ is a grace, not an alibi. Instead of inhibiting them, this new way of looking and living sends them out into the arena.

"God is in their every action . . . they in a sense *are* no longer, but God is in them. They are the most lovable of men; they bear up the world, they are its columns and piers." John Tauler knew how valuable Christian mystics were for his age. We would better learn how indispensable they are for ours. The awareness of and responsiveness to what comes through Jesus are far too important to dismiss with a shrug of the shoulders or an easy "of course."

ALLAN A. HUNTER.
Los Angeles, Calif.

Niebuhr and Oxnam

SIR: Let me enthusiastically thank the Century for publishing recently two most illuminating articles (July 22, Aug. 19) from the pen of Reinhold Niebuhr. Both are as luminous and penetrating as sunlight. Niebuhr is unquestionably one of the great Christian theologians. His Spirit-energized mind constantly digs below surface appearances and seizes on ultimate reality. His lifting up of human pride as the corrupting genius of sin, which can find occasion even in the grace and revelation of God, is tremendous. It will be most helpful to all who are undertaking seriously the battle of faith. This was in his article of July 22.

Similarly, in his article of Aug. 19, his completely frank presentation of the facts about Protestantism and communism is most illuminating. I have one small criticism of the article dealing with com-

munism. I question whether it is fair to hold Bishop Oxnam in error because his statement of the contrariety between Christianity and communism ignored a detailed position of Karl Marx which is in conflict with his basic principles. If one holds to materialism and economic determinism, one has no room for voluntarism. Consequently the Communist concept that an elite group can transcend the all-pervading determinism they have affirmed, and "master history," is a contradiction of the basic drive of their system. A paradox is one thing, but a bald contradiction is another: and when a thinker allows contradictions to creep into his thinking he demonstrates a serious intellectual incompetence. It seems to me Bishop Oxnam had a right to seize communism's main drive as its true position, and to ignore an inconsistent detail.

HAROLD PAUL SLOAN.

Browns Mills, N. J.

Not Understood

SIR: Your Philippine correspondent, George Earle Owen, has misquoted in your pages (Aug. 12), as Bishop Día has done elsewhere, an article I wrote for *Religion in Life*. I did not say that the churches in the union—i.e., the United Church—"have become more divided than when all denominational groups were related to the mother churches abroad." I did write that, whereas some churches have merged into a united national church while others have retained their original relation with denominations in America and around the world, "this results in *a Protestant constituency* even more frustrated and divided than when all denominational groups were related to mother churches abroad."

The total membership of the United Church of Christ is approximately that of the Methodist Church in the Philippines. There are various other Evangelical bodies at work there. Obviously, therefore, one should not equate any one denomination with the Protestant constituency in the Philippines. That the Protestant churches in these islands are frustrated and divided is clear from the fact that comity problems are exciting serious controversy between the larger denominations. Again, it may be noted that the mission-related churches with which Correspondent Owen is related are half in the United Church and half continuing as an independent Disciples body.

Many such factors in the Philippines and in other lands formed the background of my article. From these situations I drew pretty much the same conclusion that Bishop Día implied in his rhetorical question, "Is it fair to impose upon the young church in the Philippines the denominational patterns and religious biases which belong to a particular period in American history and have no significance" elsewhere? The answer is frankly and boldly, No.

However, if because of past, present or anticipated future factors some Christians in various parts of the world prefer on their own initiative to remain within those denominational patterns and religious biases rather than to adopt new ones, they should also be free from imposition whether from abroad or at home. It would have been well for both Bishop Día and Mr. Owen to have read my article carefully and in full, to discover how closely we are in accord. Certainly no criticism was made or implied of the United Church of Christ in the Philippines that does not apply equally to us all. THOBURN T. BRUMBAUGH.

Board of Missions,
Methodist Church,
New York, N. Y.

Secure Church

SIR: This is just a note of appreciation for Charles Andrews' article in the July 29 issue about his contacts with the high Anglicans. The church is secure with young men of his evident high caliber, thorough training and theological understanding coming along.

Those of us concerned about the ecumenical movement must never forget how valid is his point: "The Evangelical here is simply combating the certainly heretical notion that visible disunity among its members makes the one true church cease to exist." HILLYER H. STRATON.

First Baptist Church,
Malden, Mass.

Clearinghouse

SIR: We have been most happily surprised here at Old South Church (Congregational) in Boston by the flood of inquiries regarding our vocational institute described in "Christians on the Job" (Aug. 5 Century).

More than 100 letters have come to us from 31 states and 10 denominations. Believing that this response indicates a genuine desire to find Christian meaning in our working world, we at Old South hope we may act as a clearinghouse for information about similar projects. In addition to the report of our own project, we hope to issue a bibliography of materials available on the project, and occasional newsletters. FRANCES LAWRENCE.

Old South Church,
Boston, Mass.

What the People Want

SIR: The letter from John J. Ferguson (Aug. 12) sounds a new note in this age of the demagogue. He says that government originated in the family and later extended to the tribe and the nation. I think this is true and this government certainly was not a democracy. I am getting sick of this word. Our government is now called a democracy; when I was a schoolboy, it was a republic. But this idea began with the Declaration of Independence, which says that "all men are created equal," and this absurdity is now even taught in the schools.

There are two main objections to democracy. First, it will not work, and second, the people don't like it. It isn't freedom and democracy that the people desire. Freedom exposes them to all kinds of dangers, where the weak are trodden down by the strong. The only ones who desire freedom are the strong, for they are able to use it. Another objection the people have to democracy is that it places on them an onerous responsibility that they do not like because they are unable to meet it. Only a few able and wise ones are fit for government. What the masses desire is protection, security, and all the comforts and amusement that an indulgent father would give them. Perhaps such people will finally become slaves, but they do not object to slavery if their master is powerful and benevolent.

Oak Park, Ill. DONALD DAVIDSON.

Want to Furnish an Ark?

SIR: I have quite a number of copies of The Christian Century of recent years that I would like to dispose of. As you perhaps know, we are in the valley and this huge earth-filled dam known as the Garrison Dam will force some 1,500 of our people, including all our churches, out of the valley. I have no way of carrying this file of The Christian Century with me and I thought perhaps it would be better to place them in the hands of someone who would appreciate them and use them.

H. W. CASE.

Fort Berthold Mission,
Elbowoods, N. D.

What War Really Settles

SIR: The question once more raised, this time in your Aug. 12 correspondence pages, whether war and force settle issues that resist diplomatic and other nonviolent means, is of course too complex and difficult to warrant dogmatism in any answer. One cannot forget Lincoln's famous affirmation that "nothing is settled until it is settled right," and pacifists do well to stress that saying. On the other hand, one can't gainsay Ruskin's observation that "civilization travels on the powder cart." History supports this dismal generalization, and it was too easy for Mr. Byington to make a case by directing attention to several major issues which, apparently, war did settle.

Still, lasting settlements are not permanent settlements. What one war settles for a given period, another war may reverse. Still another may restore the old state of affairs. Alsace-Lorraine is one illustration. The partitions of Poland are another.

Perhaps the truth is that war settles issues of great moment when the settlement appeals to moral sentiments and convictions which relate to some part or element of the issue. Thus the legal and moral right of the southern states to secede from the Union would have been recognized by many intellectuals in the north on theoretical and logical grounds if the secessionist orators and pleaders had not also been advocates of

Negro slavery. Can one generation commit and bind its successors to the end of time? Must the living submit to government by the dead?

What did the British victory over the Boers settle? South Africa today is virtually independent and free, despite Chamberlain's and the Tories' policies. Our war for independence merely hastened an inevitable settlement of that issue. Can one imagine the America of today a dependency of Great Britain? France today is fighting for a lost cause, colonialism, and her victory, if it comes, will settle nothing. The trends are against her, as are the principles of Western civilization.

War is obsolete anyhow. Let us agree that, for the future, Lincoln was right and Ruskin wrong. Progress toward peace and welfare will not *need* the powder cart.

VICTOR S. YARROS.

La Jolla, Calif.

Coeducational

SIR: In your article on J. B. Matthews (July 29) you referred to Scarritt College as a "Methodist training school for women." While the majority of our students are women, Scarritt College has been coeducational since 1924 when it was removed from Kansas City, Mo., to Nashville and its curriculum was reorganized.

Scarritt College, T. O. YODER.
Nashville, Tenn.

India Sectarians

SIR: Thanks for your blazing little gem of an editorial on "Sectarians Win a Victory in India" in the Aug. 12 issue. Your quote from the R.C.V. (Revised Congregationalist Version) New Testament is a classic.

I hope this news will help us open the eyes of people in our own churches bedazzled by the simon-purity of the rhetoric of the international Congregational wrecking crew. DAVID STOWE.

First Congregational Church,
Berkeley, Calif.

SIR: In your Aug. 12 editorial "Sectarians Win a Victory in India," regarding a court victory won by the antimerger Congregational churches, you say: "The court held that the dozen congregations that stood out . . . should be permitted to carry on without hindrance," and then go on to comment most unfavorably on the group in this country which has aided them in their fight.

But on the next page (910) is an editorial, "Exceptionable Intolerance," sharply criticizing the attitude of the Roman Catholic Church toward Protestants. The concluding sentence reads: "It [American Catholicism] will be listened to and heard if it presses the exception it has taken to intolerance."

So when Indian Congregationalists refuse to enter the United Church of India this is most un-Christian. But when Catholics make identically the same demand upon Protestants this is intolerance. When then is intolerance not intolerance? When it is practiced by Protestant unionists!

Los Angeles, Calif. ROY W. ABEL.

Political Compassion Not Christian

SIR: You are probably accustomed to having your editorials criticized because they omit some reader's pet point even though the writer had no intention of opposing that point but just couldn't include everything. So you will not be upset when I say that I disagree with the reason you give in "Food Distribution Stirs New German Crisis" (Aug. 19) for misgivings on the free distribution of surplus American food to the East Germans.

The reason I regret the whole episode is because it is another instance of perversion of the spirit of generosity and compassion to political ends by the American government. As with the wheat-for-India episode two years ago, we are in effect taking advantage of human suffering and need to bribe people to accept our political philosophy and to force them to become pawns in our game of power politics. Believe me, they resent this deeply.

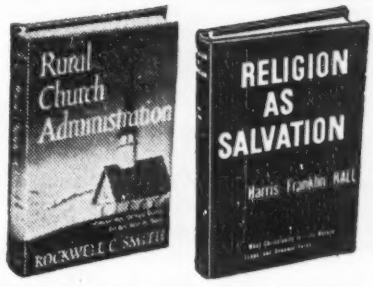
"Why this sudden show of compassion," say the hungry people in all the countries behind the iron curtain, "just because their communist convictions are not as firm as ours?" As other hungry people all over the world said two years ago: "Why this sudden concern for the famine sufferers in India just because Nehru happens to have strategic materials for the West's cold war and is showing signs of balking at throwing his country in on the side of the West? Are the starving people of other 'less critical' countries, or of India in 'less crucial' times, any less worthy of your attention and compassion?"

To the objection that our government can't reach sufferers behind the iron curtain except those who can move freely into West Berlin, I ask what about the "punishment" meted out to the Chinese in denying them penicillin and other medicines which they were glad to *buy* from us, just because their leaders are on our political blacklist?

So determined were we not to allow any medical succor to reach sick people in China, civilian or military, that *Newsweek* says we embargoed *all* export of penicillin from this country for a time, regardless of destination, because we couldn't prevent some of it from being sent behind the iron curtain. Such perversion of Christian compassion by our government would seem to be a shameful blot on our national conscience that should demand the most vigorous protests by American Christian leaders and periodicals.

I am an American Board medical missionary, formerly in China, recently in India.

San Jose, Calif. EDWARD C. RIGGS.



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NEWS of the CHRISTIAN WORLD

Plead Cause of Chile's Workers

Labor Leaders Tell Milton Eisenhower Better Living Standard Is Only Rebuff Communism Needs

SANTIAGO, CHILE, Aug. 13.—On his recent visit to Chile as an official representative of the United States government, Milton Eisenhower held a cordial conference with leaders of workers in various industrial and agricultural fields. He explained that he wanted to learn the problems of Chile's workers from their own lips. The labor leaders told Dr. Eisenhower of their concern over how greatly our workers' standards of living will suffer because of the lower price which the U.S. is offering for our copper. They pointed out too that most of our farmers have a very poor living. And they brought to his attention the discrimination practiced in Chilean industries run by Americans: their American employees get much larger pay for the same work than do Chilean employees. The labor leaders made it clear that the influence which the Communist party exerts over Chilean workers is due not so much to its doctrine as to the fact that it proclaims itself the defender of their rights and the champion of their efforts to win a higher standard of living. "To eradicate Soviet penetration it is necessary only to better the workers' living conditions," they declared.

New Cultural Congress Rivals Communist Effort

The first Latin American branch of the movement launched in Paris three years ago under the name "Congress for the Liberty of Culture" has been organized in Santiago. It serves as a counterbalance to the "Congress on Culture" formed here recently under the direction of local Communists. Chairman of the new movement is George Nicolai, world-famous scientist; vice-chairman is Roberto Aldunate, a prominent newspaper writer. In their first public manifesto the officers state: "There will never be stability in the world while humanity is divided between those who have liberty and those who have lost it. The defense of existing liberties, the recapture of lost liberties and the recognition of new liberties are parts of one and the same struggle. . . . In the totalitarian states, the impediments to liberty are not presented to the people for what they are; instead, they are exalted as the triumph of 'progress' and the culmination of a new civilization."

Reopen Catholic Chapel in Presidential Palace

The chapel in Chile's presidential palace, which has been closed for 15 years, has been reopened and remodeled, and Cardinal Caro has been asked to appoint a chaplain. These steps were taken on the initiative of Mrs. Carlos Ibañez, wife of the president who took office last fall. She is as militant a Catholic as he is a Mason. The presidents who held office in Chile during the past 15 years—all members of the Radical party—had the chapel closed as a sign of their impartial attitude toward all the churches.

U. S. Group Promotes Sermon on the Mount

Several Santiago newspapers and other journals have been receiving materials from an unidentified office in New York suggesting that they publish the text of the Sermon on the Mount and invite comments on how its principles can be used to help solve human problems. The *South Pacific Mail*, English-language weekly published here, comments: "The 'Sermon on the Mount' project is sure to be subjected to adverse criticisms and the motives of its 'propagandists' called into question. But we are prepared to accept it at face value as a typical example—a bit naive, perhaps, but entirely sincere—of American idealism and initiative. As such, we wish it every success. It has been truly said that Christian ethics has never yet really been tried. The world has exhausted the possibilities of hatred; it is high time to give its opposite, the Golden Rule, a chance. The 'Sermon on the Mount' project seems to us a move in the right direction."

Costa Rica Group Sponsors Evangelism in Chile

Under the auspices of the Latin American Evangelical Institute in San José, Costa Rica, a group of Evangelicals has been conducting evangelistic campaigns in northern and central Chile. In Santiago, the meetings were held in a large tent close to a beautiful park in the heart of the city. Average attendance was estimated at 5,000, and over 1,500 "decisions" were registered. The closing session, on a Sunday afternoon, brought a large audience to a plaza facing the presidential palace. Anton Marco, famed former opera singer, gave a concert of classical and religious songs, and the 100-voice Evangelical choir of Santiago sang the Hallelujah chorus. At the close of the service, members of all Evangelical churches in the city organized a parade through the streets leading from the plaza.

And So Forth

As he left Chile after 10 years of service as director of the Inter-American Institute of Cooperation here, Theodore I. Gandy, a U.S. physician and sanitation expert, was honored at a luncheon by the most distinguished members of the medical profession in Santiago. Dr. Gandy was instrumental in establishment of the Trudeau hospital for tubercular patients, in construction of over 200 miles of sewerage systems throughout Chile, and in the building of 10 hospitals.

According to the official 1952 report of David C. Breckenridge, secretary, the Chilean Bible Society last year sold 20,424 complete Bibles, 33,342 New Testaments and 132,000 Scripture portions. This set a national record.

Our daily press has given a highly favorable reception to the Jubilee Singers, a group of five talented Negro singers from the United States who presented three concerts at Santiago's municipal theater. The director is Mrs. James A. Myers.

PEDRO ZOTTELE.

Churches Affect Social Legislation

Pennsylvania Council Fights Gambling, Liquor Bills, Fails to Save F.E.P., Some Child Care Measures

PITTSBURGH, Aug. 24.—The Pennsylvania council of churches displayed aggressive legislative leadership throughout the marathon session of the commonwealth's general assembly. Its division of social relations, led by O. B. Poulson, reports successful opposition to bills which would have legalized racetrack gambling, bingo, extension of liquor sales to 2 a.m. on Sunday, and more than 50 other measures which would have slackened the liquor code and Sunday laws. The report expresses disappointment over failure to secure passage of fair employment practices legislation, bills to provide county organization for child care and adoptions, and cost-of-living increases for public school teachers. The general assembly approved provisions for court certification in cases of child abandonment and for safeguards against a black market in babies. Roman Catholic opposition, however, prevented passage of the other recommendations of a governor's committee on children and youth, all of which were supported by the council of churches. The assembly appropriated $500,000 from liquor taxation for treatment and rehabilitation of alcoholics. An F.E.P. measure passed the house but was lost in senate committee.

Negro Baptists Close Banner Year

The Allegheny-Union Baptist association, which resulted from a merger involving nearly 200 congregations of National Baptists in the Pittsburgh district last year, closed its first annual meeting in mid-July with a huge, enthusiastic rally at Clark Memorial Church, Homestead. J. H. Jackson of Chicago was convention preacher. E. P. Tunie of the host church is moderator. Reports showed advances in education, missions and auxiliary organizations which more than justify the hopes of the local leaders of two denominations who brought about the union of associations. The convention brought in receipts of more than $8,000.

Freehof Reports On Europe

An optimistic report of observations in Europe and Israel during a three-month tour was presented by Rabbi Solomon B. Freehof to nearly 1,000 Pittsburghers at a July luncheon sponsored by the *Sun-Telegraph*. The leader of Rodef Shalom Temple said he found "antibodies" at work against communism in every country—the "pioneer patriotism of hard-working people" in Israel, innate kindliness in Italy, love of fun in France, self-endurance and a sense of antiquity in England. He asserted that America is the hope of a world whose real problem is reconciliation of the proletariat. Europe has become a part of America's destiny, he added, predicting that the

democratic nations will outlive the danger of communist revolution.

Archdeacon Named Suffragan Bishop

At a special convention June 30, the Episcopal diocese of Pittsburgh elected its first suffragan bishop in its 88-year history. He is William S. Thomas, who has been diocesan archdeacon for the past 11 years. In his new office Bishop Thomas will not have right of succession but will continue to administer the diocese's missionary interests, and will be associated with Bishop Pardue in developments looking toward new work and strengthened activity in industrial and mining communities in the area.

Prominent Baptist Layman Dies

Death has taken Henry E. Cole, Baptist layman widely known for his activity in the local council of churches, the Pennsylvania state council of Christian education, and the National Council of Churches' Division of Christian Education. He was chairman of the board of the Pennsylvania council at the time of his death. Another recent death in this area was that of Henry John Behrens, pastor of Trinity (American) Lutheran Church at Verona.

And So Forth

Owen Roberts, Jr., of Indiana, Pa., has been appointed by the Presbyterian, U.S.A., Board of Foreign Missions as superintendent of a 700-acre plantation in Ecuador. A graduate of Penn State College's school of agriculture, Mr. Roberts will cooperate with the government in teaching Indians of the area better methods of farming and animal husbandry.

Preparations are going on at Western Theological Seminary here for the symposium on "Aspects of American Presbyterianism" to take place Oct. 2-3. The program is sponsored by the Presbyterian historical society of the upper Ohio valley, with financial support from the Pitcairn-Crabbe Foundation.

A shift in local Episcopal pastorates sends J. Lawrence Plumley from the Church of the Ascension to Shreveport, La.; A. Dixon Rollit of St. Stephen's, Wilkinsburg, to Ascension; and William S. Hill of St. Peter's, Uniontown, to the Wilkinsburg parish.

Twenty-one Methodist churches in Lawrence county recently celebrated the 150th anniversary of Methodism in that county. In five days of pageantry at First Church, New Castle, services and class meetings on the original Shenango Circuit were duplicated.

C. Donald Vogel, recently released from the military chaplaincy, has accepted a call to suburban Mellwood United Presbyterian Church.

Miriam A. Peterson has resigned as director of Christian education for the Pittsburgh Baptist association to join the staff of the Baptist publication board in Philadelphia.

F. L. Gibbs, for nine years director of Christian education for the council of churches of Allegheny county (Pittsburgh), has resigned to accept the pastorate of Manchester Presbyterian Church on Pittsburgh's north side.

O. M. WALTON.

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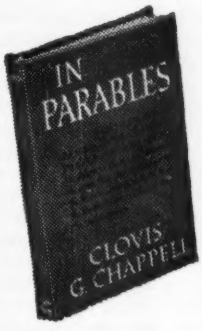

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Voices Methodist 'Apartheid' View

Leader of Church in South Africa Says It Is Multiracial and Cannot Give Up Its Common Worship

HEALDTOWN, CAPE, SOUTH AFRICA, Aug. 20.—In a forthright statement of the Methodist Church's position in the present situation in this country, John Watson, chairman of the church's Cape district, told his synod recently that the Methodist Church is essentially multiracial and cannot maintain or introduce a color bar. "We are not prepared to relinquish the privilege of our common worship," he said. "It is true that difficulties of language, residential situation and transport make it more convenient for us to worship in racial groups, but that does not mean that the door of any church is closed against members of other racial groups." Watson appealed for a wider sympathy and witness, contending that the discipline of the Christian life "is not confined to what happens within the four walls of the building we call a church." "Christians must be concerned with the problems of living in a world that is sub-Christian," he said. "Anything that affects the welfare of one person is the concern of us all. One of the first essentials of the disciplined life is the ability to work with others for the common good, but it is difficult to see how this can be accomplished under a policy of *apartheid* [segregation]."

Liberal Party Sounds New Note

A new note in South African politics was sounded at the recent meeting in Cape Town city hall of the newly formed Liberal party. (See The Christian Century for July 22, p. 847.) Mrs. Ballinger, M. P., said that South Africa can be developed with the help of non-Europeans, whose good will must be won. "We must build a multiracial society," she said. "South Africa is a multiracial country. We must learn to live with people who are not like us. . . . The Nationalists were honest; they said the non-European should never have full citizenship. The United party could not make up its mind. Only the Liberal party can build a real nation in South Africa." A similar opinion was voiced by the other speakers, all well known for their work in spheres other than the political. Leo Marquand said that the country's chief political parties have followed impractical policies, and have shown no interest in what the vast majority of South Africans think. He contended that political participation must be extended to that majority, since non-Europeans are rapidly becoming ready for such participation.

Malan Urges Adoption of 'African Charter'

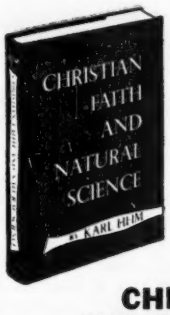
Addressing the House of Assembly, Prime Minister Malan again declared that South Africa's patience is being exhausted by the prolonged debate about transfer of neighboring protectorates to her control. Expressing resentment over the "attitude of suspicion" with which Great Britain views the matter, Malan insisted that if South Africa takes over the protectorates, they will remain native territory and not be opened to European settlement. In the course of his remarks, he called for an "African charter" to which not only South Africa but all powers with interests in the continent would subscribe. He listed as desirable "main points" the following: Natives should be protected against "penetration of Asiatics"; Africa should be led along the path of European civilization; natives should be protected against communistic influences; Africa should be kept free of militarization and not be drawn into wars in other parts of the world; natives should not be armed ("you cannot put a rifle into the hands of a child"). Dr. Malan said that he is glad Africa is approaching achievement of such a charter, but warned that it cannot come about in a day. He felt that the present degree of consultation among African territories promises well for the future.

Propose Means of Halting Juvenile Delinquency

South Africa's urban population is exercised in mind as to what can be done to deal with gangsterism among African youth in the towns. A meeting of experts on native affairs, political leaders and welfare workers was called recently in Johannesburg to discuss the problem. Trevor Huddleston, well known Anglican priest and social worker on the Rand, proposed formation of a "Boys' Town" on the lines of Fr. Flanagan's famous rehabilitation center in the United States. He said the so-called "tsotsi" is simply a boy who has gone the wrong way. "It is my conviction that he has almost always gone that way because society has not given him much of an alternative," he declared. Huddleston objected to the scheme put forth by the minister of native affairs for setting up camps for the "tsotsi." "From press reports I get the impression that the minister was thinking more in terms of forced labor camps," he said. "The 'tsotsi' can never be reformed by such methods. Discipline must be based above all on love, respect for personality and the Christian doctrine of man." Huddleston says land is available near Johannesburg for such a vocational school as he has in mind. He would like to start with boys 12 to 15 years old who are out of school but not yet technically delinquent, limiting the number at first to 40 or so in order that each boy can be treated as an individual. He would have the project under church auspices, but with no denominational conditions imposed on the boys themselves. A committee of experts is to investigate the proposal.

Begin Implementation of Native Education Plans

The government has begun implementation of the report of its commission on native education which has been widely studied since it appeared early last year. (See The Christian Century for March 26, p. 382.) Strong opposition to the report's recommendations has come from the Institute of Race Relations, the churches and other bodies. They object particularly to the proposal to transfer control of native education from the provinces to the national department of native affairs. This, they predict, will inevitably lead to separation of native and European education,



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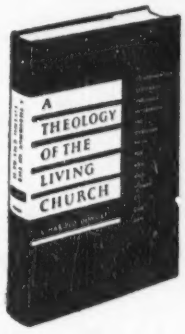

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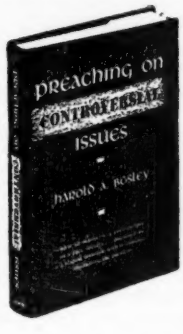

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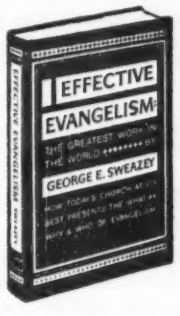

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with the former automatically becoming of inferior quality. A bill to implement this recommendation is already before the House. The report contends that the churches should now "stand aside" from native education, since they have "already fulfilled their role." The churches fear that if this happens the natives will become completely secularized and thus fall prey to evil forces. Although protests against segregation in native education will doubtless continue, it is evident that the government intends to proceed with its plans. Anxiety is felt for the future.

And So Forth

In recognition of his long record of leadership of the African people, D. D. T. Jabavu is to receive an honorary Ph.D. from Rhodes University. Educated at Lovedale, London and Birmingham universities and in the United States, Mr. Jabavu was for 30 years professor of African languages and anthropology at the University College of Fort Hare. Although subjected to the slights that educated Africans have to suffer in this country because of their color, he has remained completely free of bitterness. One of the best known Africans in the union, Prof. Jabavu is a prominent Methodist layman and a radiant Christian personality.

Another South African Christian leader recently honored is Georges Mabille, who has received the Cross of the Legion of Honor from the government of France, his homeland. The name Mabille is famous in the annals of missionary work among the people of Basutoland. This youngest member of a missionary family has been for some years in charge of the Church of Basutoland's work on the Witwatersrand, where tens of thousands of Basutoland natives are at work in the gold mines, and elsewhere. His work has been difficult and at times dangerous. STANLEY G. PITTS.

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Situation Better In East Germany

Since Church-State Agreement in June, Restrictions Have Been Eased—Many Pastors Released

EAST GERMANY, Aug. 12.—Now that two months have passed since the East German government promised new toleration for Protestant churches and even cooperation with their programs, it is time to evaluate what has happened. In a number of ways conditions have improved. Many pastors and other church workers who had been imprisoned have been released; in several cities, days of thanksgiving marked their return from jail. Meetings and worship services of the Junge Gemeinde, the church's youth organization, are no longer narrowly controlled or interfered with. Young people who had been expelled from high school or university because they refused to renounce their membership in the church organization have been reinstated. State authorities no longer refuse to pay out money due the church. On the other hand, it cannot be said that all is well. Quite a number of church officials are still held in prison on various charges, and congregations continue to meet to pray for them. The church is denied full freedom to carry on its programs. For instance, it has had to give up its work in railway stations for elderly and ill travelers. Publishers complain that regulations make it difficult to put out any church literature, although congregations need it badly.

Churchwomen's Group Publishes Pamphlet on Birth Control

Laetare Verlag, publishing house of the Bavarian Mothers Service, women's organization in the regional church of Bavaria, has brought out a forthright pamphlet on birth control. Its author, a Düsseldorf physician, holds that for various reasons responsible parents ought to limit the size of their families. It will be surprising if the pamphlet does not stir up a sensation among churchwomen. Some of them will no doubt agree with the author, but others, it may be guessed, will not look favorably on his ideas.

Discusses Christian Attitude Toward Military Service

Werner Jentsch of the German Y.M.C.A. has edited a book on Christians and military service (Eichenkreuz, Kassel). It contains official church and Y.M.C.A. statements on the subject, and excerpts from articles and speeches. Jentsch says that from the Christian point of view there is much to be said for conscientious objection to war. However, he points out, many responsible Christians draw from the Bible the conclusion that it is their duty to serve in the army if called on to do so. He insists that both groups in the Christian church would do well to respect each other's viewpoint more than they have in the past.

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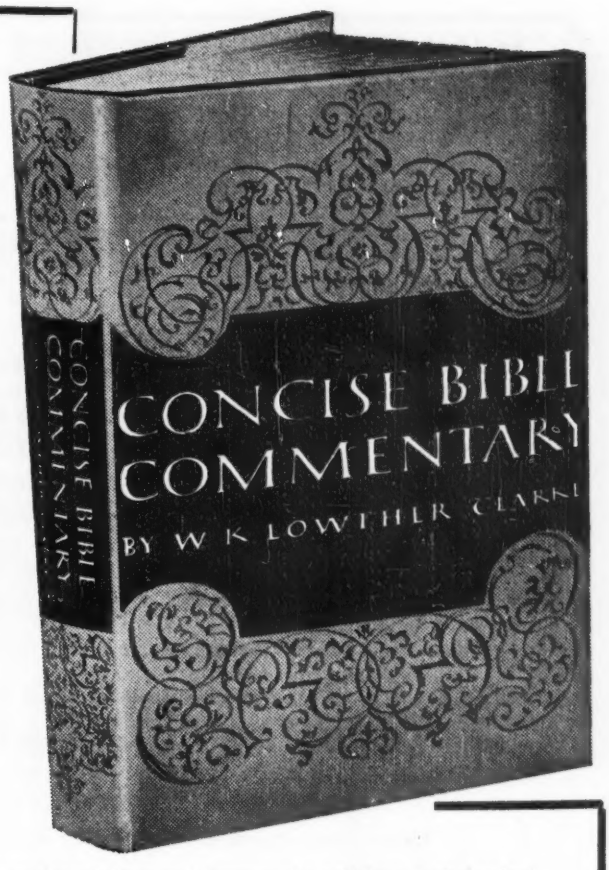

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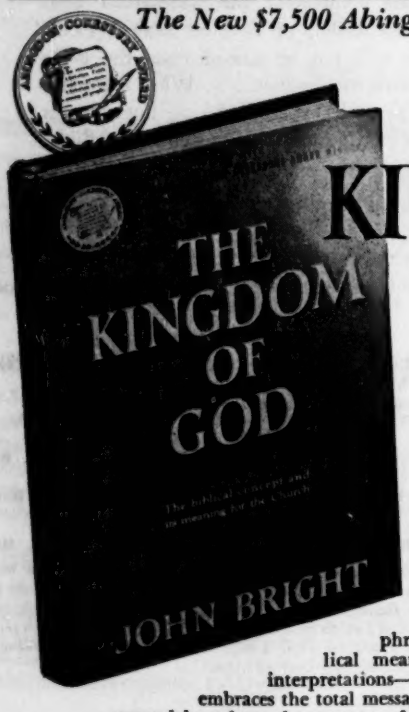

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nearing the end of his monumental five-volume history of Protestant theology from 1650 to 1850 (C. Bertelsmann, Gütersloh). The work will be welcomed by students of church history and by professors and pastors who wish to check their opinions on theological thought. Hirsch is admirably fitted to evaluate the part played by theologians and philosophers in shaping the religious and intellectual evolution through the 200 years the book covers. He is a remarkable stylist. This correspondent can testify that his German style is so clear that foreign scholars will have little difficulty in reading his books.

Germans Welcome Tillich Book, But Find It Difficult

It is not easy to read Paul Tillich, either in the original German of his early work, in the English he has used since going to the United States, or in the German translations from his later books. The trouble is not only in his style, but also in his complicated thought. Nevertheless, the translation of his recent *The Courage to Be* (Steingrueben, Stuttgart) will prove of great value to his many German friends. There can be no doubt that Tillich is one of the few really creative theologians of our day. In his latest work, he considers the various types of anxiety, particularly that intellectual anxiety which is so typical of the modern age. Tillich maintains that the church can help its members keep up their courage, if it "preaches the crucified who cried for God, after the God he trusted had left him in the darkness of despair." "To be part of such a church means to receive a 'courage to be' which keeps one from losing himself," he writes.

And So Forth

In his new book *Luthers politisches Denken und Handeln* ("Luther's Political Thought and Action") (Evangelische Verlagsanstalt, Berlin), Walter Elliger, professor of church history in East Berlin, refutes the arguments of those who in nazi and other times, in Germany and elsewhere, have maintained that Martin Luther was a hopeless reactionary in political and social affairs. Although he does not approve all Luther's social ideas, Elliger declares that on his conception of man's duty to God the reformer based sound ideas of human freedom and the interdependence of the social, political and economic areas of life.

People living in the five-kilometer-wide zone between East and West Germany continue to hope that church services will again be permitted in that area. During the past year, such services were allowed only at Christmas and Easter.

This correspondent is one of those East Germans who were unable to attend the great annual Protestant Kirchentag (church assembly) opening today in Hamburg, West Germany. The press committee wrote him that only a few of the 10,000 passports assigned by the East German government could be given to journalists. So, like many others, he is consoling himself with memories of his wonderful experience at the Kirchentag of 1951 in Berlin, and with hope that next year the assembly can be held in East Germany, perhaps in Leipzig—or that by that time there will no longer be an East and a West Germany, but one nation in which all Germans may travel about freely.

GERMANICUS.

Unite in Plan to Build Citizenship

Kansas City's Community Development Program Is Effective—Taxpayers Ask Church-State Ruling

KANSAS CITY, MO., Aug. 24.—The community service division of Kansas City's welfare department is celebrating its 10th anniversary. It represents 39 neighborhood and 14 community councils, which in turn represent more than 400 local governmental, educational, religious, social, civic and service organizations. Through the community service division the councils have often been able to get improvements for local neighborhoods, such as parks, playgrounds, baseball diamonds, community buildings and traffic revision. Their wider purpose is to interest citizens in local government and lead them to take an active part in its affairs. Says City Manager L. P. Cookingham: "The division is now recognized as an important and worthwhile city service. It gives the average citizen a chance to express his needs and desires. It stimulates democracy where democracy begins—at the neighborhood level."

Youth Programs Foster Good Citizenship

From the first, the community service division has been concerned for the welfare of the city's young people. Its "junior citizen" program seeks to educate youngsters to become active, responsible members of the community. Twenty-eight "junior cities" now operate in private and public schools. In a two-week camping session at Swope park, grade school youngsters set up their own government, elect officials and enforce their own rules of good camping and good citizenship. "Teen towns" and recreation centers promote wholesome spare-time activities for older children. A special youth court has been set up to deal with high school age traffic offenders.

British-U.S. Community Groups Exchange Ideas

Because he was interested in such community development programs, Wells Houghton, a city official of Nottingham, England, came to Kansas City under the state department's program for fostering international understanding. As a result of his visit, "Operation Common Interest" came into being. Representatives of five Kansas City neighborhood councils serving an area of 90,000 population were chosen to correspond with members of the Sherwood community association in Nottingham. The 20,000 people in that British community are represented in their association by 27 organizations and 635 individuals. Letters, literature and photographs are being exchanged by the two groups. "We in Britain like to feel that we are partners with you in the struggle to preserve the free world," says Ronald F. McKeever, British consul in Kansas City. "All successful partnerships must be based on mutual respect. The best way to accomplish this is to create the fullest and closest understanding between our two peoples as individuals. In this worthy cause the friendly ties being established between community groups in Kansas City and Nottingham have a vital and exciting part to play."

Kansas Taxpayers Seek Church-State Ruling

A group of taxpayers in school district 102, Sedgwick county, Kan., has appealed to the state supreme court to reverse the dismissal by Judge Howard C. Kline in the Wichita district court of its suit challenging the alleged use of public funds to support St. Anthony's Roman Catholic parochial school in Garden Plain, Kan. The group asks that the case be tried "on its merits" in order that the issues involved may be "judicially determined." The suit dismissed by Judge Kline alleged that the parochial school was operated for two years on funds supplied by the public school board and that sectarian practices were continued by the nuns teaching there in their religious garb after the school became tax-supported. The judge ruled that the practices complained of had been discontinued so there was no case before the court. Two petitions have been filed, one asking recovery of several thousand dollars of public funds spent "illegally" to support the

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school, the other asking that the local school board and county officials be enjoined from further "illegal action." The taxpayers contend that allocation of tax funds to a parochial school is a violation of state law and of constitutional requirements for separation of church and state. Should the Kansas supreme court reverse Judge Kline's ruling, the case will be tried in the Sedgwick county district court, and the outcome will probably set the pattern for judgments in similar cases throughout the state. If the Kline ruling is sustained, the legal battle to have the issues "judicially determined" may be continued through appeal to the federal courts, if necessary up to the U.S. Supreme Court.

Editor Wins 'Christian Sportsmanship' Award

The Christian Athletics Foundation gave its 1953 Christian Sportsmanship award in sports writing to Ernest Mehl of the *Kansas City Star*. Every year the foundation honors a sports writer and players in major athletic fields whose personal religious convictions and activity it deems worthy of recognition. Founder and chaplain of the foundation is C. E. "Stoney" Jackson of Tullahoma, Tenn. Mr. Mehl has been on the *Star's* staff for 32 years and is now sports editor. He is acting director of the Kansas City Boy Scout council, teaches a 300-member adult Bible class at Paseo Methodist Church, and often substitutes for ministers who are suddenly called away from their pulpits.

And So Forth

Some 125 professors from U.S. colleges and universities attended the first national conference of the Faculty Christian Fellowship at Park College, Parkville, Mo., this summer. The new organization, linked administratively with the National Council of Churches' commission on Christian higher education, aims to relate the Christian faith to the life and vocation of the Christian teacher. J. Edward Dirks was elected executive secretary of the fellowship. Prof. E. Harris Harbison of Princeton University was named chairman of the executive committee; Prof. Howard V. Hong of St. Olaf College, Northfield, Minn., secretary.

A chapter of Protestants and Other Americans United for Separation of Church and State has been organized in St. Joseph, Mo., with Adiel J. Moncrief, Jr., pastor of First Baptist Church, as president. A number of outstanding laymen are on the executive committee.

Kansas City's chapter of P.O.A.U. met at Swope Park Baptist Church June 27, with Prof. Charles Edward Fuller of the Bible College of Missouri, Columbia, a former missionary to Africa, as speaker. Will A. Sessions, Jr., pastor of Independence Boulevard Christian Church, is president of the chapter; Prof. W. O. Johnson of Park College, secretary.

Gaines S. Dobbins, dean of the religious education school at Southern Baptist Theological Seminary, Louisville, Ky., and a former newspaperman, directed a strategy-planning seminar at Calvary Baptist Church here in July. As part of the program, Dr. Dobbins conducted a Christian child welfare clinic for elementary church school workers and parents.

WENDELL K. PATTERSON.

I.M.C. Surveys Africa Ministry

Results Will Determine Future Plans—Iran Officials Expel Anglican Bishop W. J. Thompson

LONDON, Aug. 19.—From its London office, the International Missionary Council is organizing a survey of the Christian ministry and ministerial training in Africa. Out of the study will come plans for the future. The project is a continuation of the survey which Anglican Bishop Stephen Neill launched three years ago in east and west Africa. Two teams are now at work. Prof. Bengt Sundkler of Uppsala University in Sweden, Prof. Searle Bates of Union Theological Seminary, New York city, Prof. Frank Michaeli of the Reformed Theological Faculty in Paris, and Rev. Christian Baeta of the Gold Coast are touring the French, Portuguese and Belgian territories in Africa. Norman Goodall and Erik Nielsen will cover the British territories in central and southern Africa. The rapid growth of Christianity in Africa has outstripped the supply of candidates for the ministry, and the level of education and attainments still tends to be that of the catechist rather than of the college or university trained clergyman. The educated young African is not being attracted to the Christian ministry; he prefers the highly paid government post, of which there are many to choose from.

Anglican Bishop Expelled From Iran

After 40 years in Iran, Anglican Bishop W. J. Thompson has been expelled by the government [the Mossadegh regime—ED.] and has returned to England. He says the authorities gave him no reason for their action, and denies emphatically that he has ever taken part in political activities. He thinks that the official policy is directed against entry and re-entry of ordained Christian ministers. Some of the ordained men on the staff of the American Presbyterian Mission in Iran have been refused re-entry permits. Bishop Thompson is convinced that so far Christianity has failed to convince the world that it is not just a local Western religion. He says the Christian faith is still too much connected with that "Western secular technological civilization" which is now under suspicion in the Middle East.

Anglicans, Free Churchmen Debate Episcopacy

Discussion of the meaning of the episcopacy has revived here after two radio talks by Anglican G. L. Prestige, canon of St. Paul's, and Ernest Payne, secretary of the Baptist Union. Dr. Payne pleaded for Free churchmen and Anglicans to "think again, and think together, about what episcopal oversight really means in terms of the New Testament and the gospel." Canon Prestige said that he looks to the Free churches "to create new types of episcopal leadership." He showed that many Anglicans are looking beyond the kind of episcopacy which has developed in England; he believes that the "apostolic ministry of

bishops" can assume widely different forms. The discussion arises out of the invitation by the Archbishop of Canterbury to the Free churches to "take episcopacy into their systems." There is no eagerness to accept on the part of the Free churches, but there is a general readiness to discuss the real meaning of *episkope* in New Testament terms and how it works today.

Quakers Seek Contacts With Russian Baptists

British Quakers have again taken the initiative in efforts to make contacts with people in the Soviet Union. Recently Sydney D. Bailey and Philip D. Priestman went to Sweden to meet four Russian Baptists who had been granted exit visas by their government. Three American Quakers —Thomas Harvey, Russell Johnson and Justice Williams—were also present. For 10 days the British, Americans and Russians were guests of Swedish Quakers. They visited schools, farms, cooperatives and industrial plants, and engaged in friendly discussions on the tensions between East and West.

Welsh Hold Annual Eisteddfod

Every year the Welsh people gather in thousands for their eisteddfod or "assembly of the bards," a great festival of song, speechmaking and poetry. This summer, at Rhyl, the entire eisteddfod was conducted in Welsh, even visiting choirs presenting their songs in that language. The church plays a vital role in keeping the Welsh tongue alive. It had its special tents on the festival grounds, and 8,000 people met in the great pavilion for hymnsinging. A Welsh Baptist minister was crowned "bard" of this year's eisteddfod. Oldest living "bard" is Elvet Lewis, distinguished Welsh Congregational leader now in his 93rd year.

Bishop Creates Stir by Attending a Funeral

The duke of Westminster, who died recently, was probably England's wealthiest man. He was also a model landlord who administered his estate with genuine concern for his tenants. But he had been four times divorced. Since he had not been excommunicated, the rigorist Anglican view was that he was entitled to Christian burial. However, when the Bishop of Chester, in whose diocese the duke lived, appeared at his funeral many of the Anglican clergy were shocked. The *Church Times* vigorously lectured the bishop for seeming to condone the duke's sins and even honor a man whose divorces were notorious, though his public life was considered upright and righteous. Now the country is asking where the laws of the church begin and end and whether the bishop acted rightly or wrongly.

And So Forth

World Methodism is to erect a hostel at Oxford for overseas students in memory of John Wesley, who was a fellow of Lincoln College there.

British churches are appealing for Korean relief. James B. Atkinson is to join Henry Appenzeller on the World Council of Churches relief team in Korea.

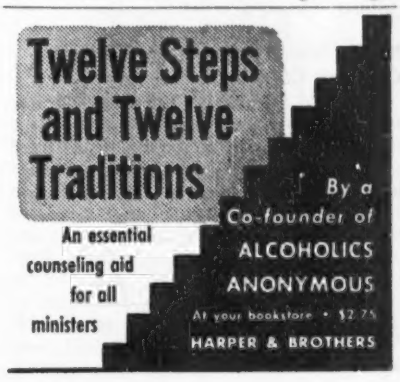
The Carnegie Corp. is to give $50,000 to the Social Research Institute at Makerere, Uganda, for the study of emerging African leadership.

Canon Frederick Hood of Pusey House, Oxford, was subjected to investigation under the McCarran act on his latest visit to the United States. He gave as the purpose of his visit "preaching," which was ruled "work" and had to be looked into before U.S. authorities would grant him a visa.

CECIL NORTHCOTT.

Migrant Work Leaders Get Pointers on Baseball

Summer volunteers for the migrant ministry of the National Council of Churches' Division of Home Missions attended a unique workshop in preparation for their work this year. At the workers' training conference at Island Heights, N. J., Mickey McConnell, former scouting director of the Brooklyn Dodgers and associate editor of the Little League maga-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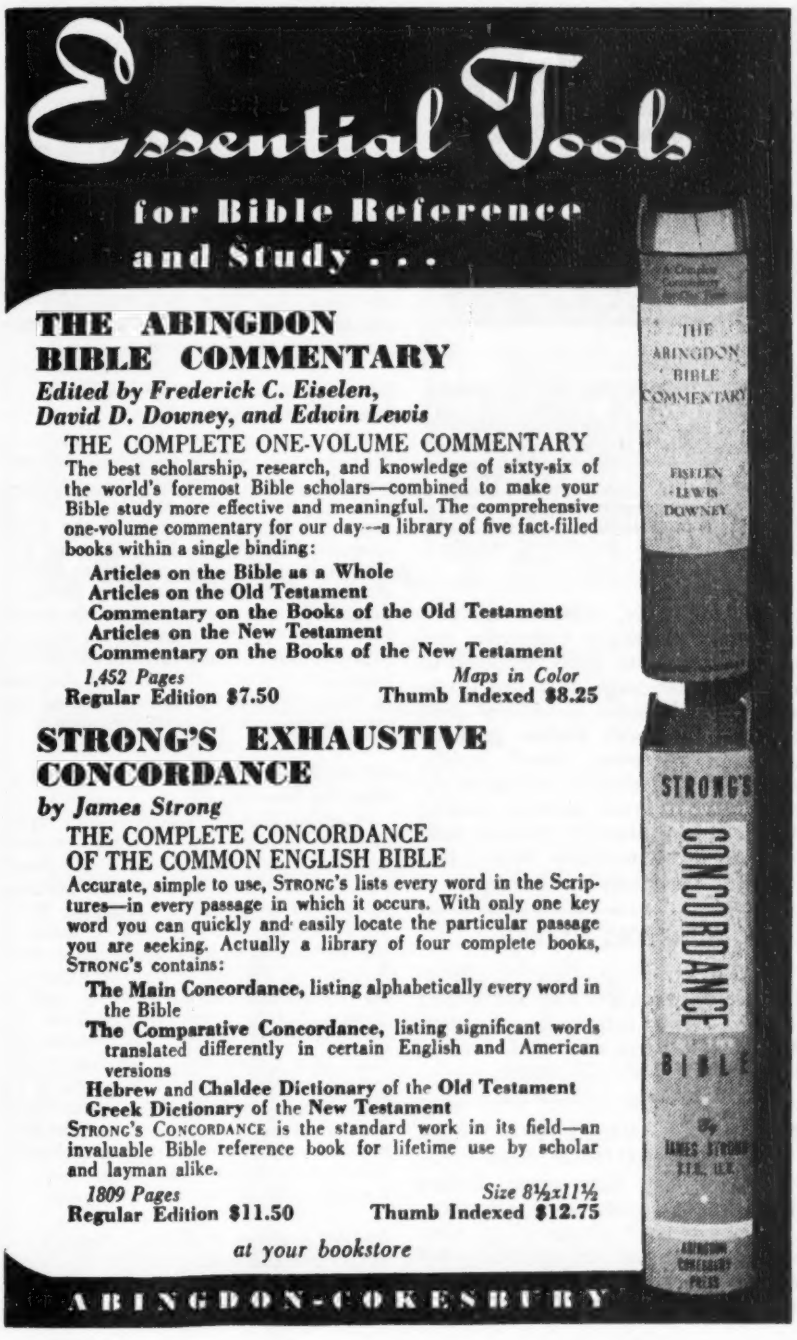
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zine, gave pointers on baseball technique to men and women who would soon be organizing baseball and other games for children of migrant farm workers.

Mobile Work Campers Aid Christian Centers

A World Council of Churches "mobile service team," composed of young men from five countries, spent July on its third assignment—aiding a Protestant orphanage in Crest, France, and a local parish in Bordeaux. Then it moved on to spend a month assisting refugees from Germany and Trieste develop farming techniques. During May and June the team improved facilities at a refugee center conducted at Sucy-en-Brie, just outside Paris, by CIMADE, the youth-relief organization sponsored by French Protestants.

National of India, ordained minister, middle-aged American University and theological training, good command of the English language, in active Christian ministry in India, considered good preacher; wife with Indian graduate degree in education; small family; eager for opportunity to return to the States after 20 years' absence; seeking Church or individuals to sponsor. Suitable references provided. Reply: Box 20 care of The Christian Century.

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Reorganize U.L.C. Divinity School

Hamma Adopts Long-range Plan After Survey—Swedenborgians to Ask Membership in N.C.C.

CINCINNATI, Aug. 24.—A long-term program for reorganizing 108-year-old Hamma Divinity School (United Lutheran) at Springfield, Ohio, was announced recently by Pres. Clarence C. Stoughton. The program was decided on after directors approved recommendations from Ernest Cadman Colwell, dean of faculties at Emory University and former president of the University of Chicago, who had made a study of the seminary. Major objectives of the program are closer integration of Hamma with Wittenberg College, expansion of the faculty and reorganization of the curriculum, tighter control of student life, and establishment of a tuition charge. Beginning with the 1955-56 term, students will pay a tuition fee of $100, with an automatic increase of $50 annually for two years thereafter. Dr. Colwell, noting that Hamma and some other Lutheran seminaries at present charge no tuition, commented in his report: "This seems unnecessarily generous, somewhat immoral, and financially imprudent." Dr. Stoughton said the college board and seminary committee agreed with this statement.

Ohio Leads in Number of A.B.C. Men's Brotherhoods

With 92 groups, Ohio leads all states in the number of men's brotherhoods affiliated with the American Baptist Convention, it was reported at the annual meeting in Granville early this month of the Ohio council of American Baptist men. The council adopted as projects for the coming year wider distribution of free literature prepared by the commission on missionary cooperation, greater emphasis on man-to-man evangelism, and formation of brotherhoods in more of the 295 Baptist churches in Ohio. William G. Schwemlein of this city was re-elected council president.

Liquor Dealers Propose Sales on Sunday

A proposal by the Buckeye retail liquor dealers' association at a recent meeting here that liquor sales on Sunday be legalized in Ohio brought immediate promises of opposition from Protestant and W.C.T.U. leaders, together with a flood of editorial dissent in newspapers of the state. A typical press comment: "We suggest to the wiser heads in the business, and to those with long memories, that here is a proposition the industry had better not touch with a 10-foot pole." A similar proposal was killed in the recent session of the Ohio legislature. Officials of the liquor dealers' group were quoted as admitting that the only possibility of getting Sunday liquor sales legalized in larger cities is through local option.

Swedenborgians Will Apply for N.C.C. Membership

Application for membership in the National Council of Churches was unanimously approved by the General Convention of the Church of the New Jerusalem (Swedenborgian) at its meeting here late in June. Franklin H. Blackmer, who recently retired as president of the New Church Theological School, Cambridge, Mass., was installed for a four-year term as president of the convention. He succeeds Leonard I. Tafel of Philadelphia, who was elected to the general council.

Council Organ Features Ohio Protestant History

As its contribution to Ohio's sesquicentennial this year the *Ohio Christian News*, monthly publication of the state council of churches, devoted practically its entire June issue to state histories of 12 leading Protestant denominations. Most of the articles were illustrated with photographs of early denominational leaders and pioneer church buildings. Included was a full-page introduction by Gov. Frank J. Lausche. The issue will undoubtedly be preserved by many readers as a compact and authoritative history of Ohio Protestantism.

Revolutionary Sons Oppose U.N., Laud Investigators

At their annual congress here in mid-June, the Sons of the American Revolution endorsed Sen. John W. Bricker's proposed constitutional amendment curtailing the President's treaty-making powers. They also pledged support of congressional committees investigating subversive activities, deplored "left-wing organizations which instigate smear campaigns against those trying to combat communism," and reaffirmed their opposition to "the United Nations or any other world government which would dilute United States sovereignty."

And So Forth

The Methodist Home here is adding 30 rooms on its seventh floor for a total capacity of 285. The dining room and kitchen are being moved from the sixth floor to a new ground level location adjoining the art gallery and lounge in the central building. Total cost: $50,000.

Robert S. Lambert, rector of Calvary Episcopal Church here and a former president of the local council of churches, resigned in mid-July to become president of the Berry Schools near Rome, Ga. His son Richard, rector of St. Luke's Episcopal Church, Granville, has been named priest-in-charge of St. Stephen's Mission, Fort Yukon, Alaska.

Police Chief Stanley Schrotel reports that juvenile crime in Cincinnati increased 32.9 per cent the first six months of this year.

Russell F. Auman, for 10 years pastor of St. Peter's Lutheran Church, New York city, has been named to the faculty of Hamma Divinity School, Springfield.

Herbert Booth Smith, formerly pastor of First Presbyterian Church, Burlingame, Calif., is serving this summer as interim pastor of Knox Presbyterian Church here.

EDGAR C. HANFORD.

World Lutherans Number Over 67 Million

Statistics released recently show that there are now "at least" 67,712,184 Lutherans in the world. More than half the

total are in Germany; Sweden has 6,580,000; the U.S. and Canada, 6,560,358.

Serve Rural Puerto Rico

Protestant Youth from U.S., Island Join in Work Camp Projects

RÍO PIEDRAS, PUERTO RICO, Aug. 10.—This summer a number of young people from churches in the United States have been in Puerto Rico taking part with young Protestants here in three work camps sponsored respectively by the Brethren and Congregational Christian service committees and the Presbyterian Church, U.S.A. Most of their time has been spent organizing and developing medical and recreational centers in rural areas.

United Seminary Graduates 15

Fifteen men graduated this year from the three-year ministerial course offered by the Evangelical Seminary of Puerto Rico, in which a number of Protestant denominations cooperate. This theological school trains men not only for the Protestant ministry in Puerto Rico but also for the united work in the Dominican Republic. Head of the institution is Florencio Sáez, a Congregationalist. On the faculty are representatives of the American Baptist, Evangelical United Brethren and Presbyterian, U.S.A., churches and of the Disciples of Christ. Dr. Sáez has been in New York city this summer directing a vacation church school for one of the churches which serve Puerto Ricans there.

Evangelical Association Improves Methods

The Association of Evangelical Churches in Puerto Rico continues to benefit from the study of its activities and organization made in May by Dr. and Mrs. J. Quinter Miller. (Dr. Miller is executive director of the National Council of Churches' central department of field administration.) A number of the recommendations which grew out of the study have been adopted, and are already making for more effective service by the cooperating missions and agencies. Two officers of the association—Benjamín Santana, executive secretary, and H. Willis Plyler, coordinator of rural church work—attended the institute for ecumenical workers held July 13-Aug. 1 at Boston University.

And So Forth

The Presbyterian hospital and nurses' training school in San Juan recently awarded 20-year service pins to seven employees. Now a community institution, the hospital makes its facilities available to any needy person without regard to his religious affiliation or lack of it.

In San Lorenzo, Roman Catholics have been making house-to-house visits to warn against Protestant or civil marriages and advise couples to be remarried in the Roman Catholic Church if they want their unions to be valid.

Under auspices of the World Council of Christian Education, Ruth Reynolds and Alvin Cooper are helping with teacher training programs being conducted this summer in Barbados, British Guiana, Puerto Rico and Trinidad.

HUGH J. WILLIAMS.

The Church Roll

Gottfried Noth of Dresden has been elected bishop of the Evangelical Lutheran Church in Saxony, East Germany, to succeed Hugo Hahn, who is retiring before the end of his term of office because of ill health. The church of Saxony, second-largest member of the Lutheran World Federation, has 4½ million members.

At their annual meetings this year the Disciples of Christ and the Church of the Brethren awarded citations to the denominations' "rural ministers of the year," Religious News Service reports. The Disciples honored George C. Frey of Owingsville, Ky.; the Brethren, Paul E. Miller of Adel, Iowa.

Jennie M. Doidge, executive director of the council of interchurch cooperation in Bridgeport, Conn., has been elected associate executive secretary of the Congregational Christian Missions Council.

The West German government has awarded "Order of Merit" medals to a number of U.S. church leaders in recognition of their denominations' contribution to German relief since World War II. Among those receiving the medals are Pres. John W. Behnken of the Lutheran Church—Missouri Synod, Pres. Louis W. Goebel of the Evangelical and Reformed Church, Wayland Zwayer of Church World Service, and P. C. Hiebert, retired chairman of the Mennonite Central Committee.

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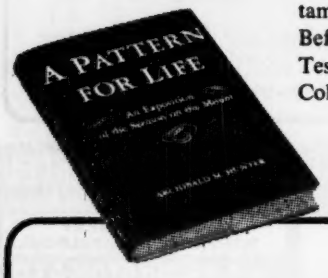

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